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In This Issue: Appeal from Grand Master to Grand Lodge?

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Above the day's turmoil and tasks,
'Tis then the time to lift the cover
And peer behind our stolid masks
Of "make believe." Remove the hood,
Prove to your Self just how much good
Your labours were to help the Cause
You'll hear the call, the while you pause:—
Present your Work!*

*The Mark, you left upon another
In brushing past him on your way
To fame—success—without to bother
About his feelings, came to stay.
Your mallet and your chisel's drive
Carved your own deeds, and will survive
To warn you till you understand
The meaning of that great Command:—
Present your Work!*

*The Hour will come—not far away—
No human near to turn for aid,
Mark after Mark will have its day
To tell its story, of who made
It perfect, or who missed his chance
To qualify for the advance
That waits the Builder. Just how true
And square YOUR Mark—depends on YOU:
Present your Work!*

—Walter H. Braun, Milwaukee, Wisc.

NEW ENGLAND MASONIC CRAFTSMAN

ALFRED HAMPDEN MOORHOUSE, Editor
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HONESTY One of the most bitter indictments against the honesty of Americans is contained in an article in a recent issue of *"The Harvard Graduate Magazine."*

Whether or not one agrees with all the statements made therein sufficient evidence is presented to set thinking people to pondering as to such truth as may lie in the charges. If the charges are true the time has certainly come when a complete change of heart is necessary if this country is not to be utterly discredited in others' eyes.

It never seems quite fair to take quotations from their context to support an argument, but where the statement is made that "as a rule, a person who has been cheated is looked on as a fool who has been outplayed" and, apropos the Teapot Dome scandals, of Mr. Hughes and Mr. Hoover, both of whom were at the time in the cabinet: "not one of these men felt it was in the slightest degree unbecoming to his dignity or to his reputation to continue to sit as the associate of known scoundrels"; of the firm of Morgan that "its members did not participate in the dishonesty that was going on around them—but were willing to accept the influence and the credit that came from their position as the leaders of American business and were not willing to accept any responsibility to the general public," etc., etc., one gets the impression that among those very elements of the political and business community to which the public should with confidence reasonably look for honesty it was conspicuous by its absence.

The article quoted from has aroused considerable comment. It cannot be reproduced in full here, which may be a good thing, and of course it will not have wide circulation, yet the very daring which prompted its presentation without apparent fear of contradiction creates the impression that a completely cynical attitude exists toward the commonest of virtues, and that the wellsprings of American virtue and character in public and industrial life to which we are so frequently inclined to point with pride, are fouled by an almost utter disregard for elemental truth and honesty.

There has grown up during recent years an entirely new set of standards. Changed conditions of living brought about through the tremendously increased productivity of the machinery for creating material wealth has perhaps induced a looseness of thought which is inimical to the country's best interests and welfare. Old-fashioned ideals and ideas have been lightly tossed aside as being archaic; yet in the very levity with which many people nowadays view these things are the seeds of national dissolution.

Whatever may accrue to men from a high standard of material living there is, in the final analysis, no comfort at the close of life to any man, or woman, unless a due regard for simple virtues and spiritual living have played a part in it.

TRIENNIAL Surface indications, gleaned from a variety of sources, but principally from the annual "Proceedings" of Templar jurisdictions indicate a certain luke-warmness toward the Templar triennial. In fact more than one competent observer and critic even go so far as to say that this event is on the way out.

While it is true that commercial interests have to a considerable degree dominated the periodic gathering of Knights Templar, making of them more an opportunity for material profit than a showing of strength of the militant Chivalric Orders, there yet remains much to be said for these assemblages of men and their families from all over the country and the very serious purposes for which they stand.

There is, indubitably, benefit to be derived from the mingling of Christian men from all over the country. Some of the friendships engendered are altogether delightful—and frequently lasting, but the general effect is apt to be rather limited in scope and very little of real permanent value is accomplished—at least commensurate with the vast expenditure of time and money.

While distance has to a large extent been annihilated by modern methods of travel, the cost of transporting any sizable body of individuals for a long distance yet remains an important factor, precluding general participation by any considerable portion of the masses of Templarism.

There could be a focal point or central clearing house for all the various grand commanderies and the transaction of other jurisdictional business and the present looseness probably be vastly improved by a general headquarters at, say Washington, D. C. In this connection the suggestion has been offered that an adjunct to the Masonic Service Association located in that city, and now functioning smoothly and gaining in strength and influence, might be set up.

The valuable lessons taught by the beautiful and impressive degrees, or orders, fully justifies the existence of Knight Templarism. Its potentialities for good are tremendous. Many able men are enlisted in its ranks. Its educational program, whereby worthy young men and women are financed through college, has accomplished much. As a strong rampart against non-belief in the virtues of Christian living, Knight Templarism is pledged to its full strength. Its several hundred thousand members are, generally speaking, of high type and an important element in the community.

That the Triennial will be abolished is unlikely; that it may be shorn of some of the appendages of a commercial nature, tending to exploit it, is possible, and in the opinion of most people, desirable. In the power of

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Alfred Hampden Moorhouse, Editor and Publisher.

its strong sword arm and the concentration on its avowed purposes lies its principal virtue. These by all means should be given scope for expression. Whether or not the Triennial is worth the cost it entails is a moot question deserving of careful consideration.

EXAMPLE + Frequent mention has been made in these columns of the extent to which English Freemasons support their charities and with the idea of silencing those squeamish individuals hereabouts who raise objections to paying the very modest annual assessment for the support of Grand Lodge charities (in Massachusetts two dollars) citation is again made of the fact that in one province of England, that of East Lancashire, out of 16,000 Masons, 12,000 contributed in 1934 an average of £12 each, or in round figures \$60.00, to the Royal Masonic Institution for Girls alone.

Here is something for the average American Mason to shoot at! Think of the cumulative effect of the three million members of the fraternity in this country contributing in any such fashion to Masonic charity here.

Freemasonry means much to our English brethren. The practical application of their charity demonstrates this. In fact some of our own complaining brothers after reading the above figures, will doubtless find cause to hang their heads in shame at the thought of their own remissness.

Truly, as the Pro-Grand Master of England, Lord Amthill, said, quoting P. G. M. Johnson of New York: "what is necessary is not so much to get more men into Masonry, but to get more Masonry into men." Without this, much that now exists is mere lip-service and of very small value. The measure of Masonry is the amount of good it accomplishes; in this respect we can well pattern ourselves after our English brethren who may well take pride in a very worthy accomplishment, and who are to be congratulated on their splendid accomplishment.

Optimism Born of Despair

After a person has suffered all that an unfeeling and impersonal world can inflict on him, he reaches a reconciliation with the facts of life and there is born from his despair a wise optimism.

Only when a man has suffered disillusionment and despair and has reached the dregs of emotional living can he win a sane optimism, says Prof. Reinhold Niebuhr. This optimism is not based on any Pollyanna hopes for the future or on a belief that the world is a kind or a good place, but on the discovery that there is meaning and reason even in chaos.

Profound religion is really a kind of ultimate optimism which has faced all the chaos and evil in the world and has not lost faith in a meaningful existence. It has been able to do this partly by discovering that there is meaning in chaos. . . . The meaningfulness of existence is, in other words, not imperiled by death if we can feel that a meaning, a "word," runs through all history.

The optimism of the last two centuries is a superficial one based on negation. It was not concerned about sin,

EXIT "Zaro Agha, 'old man of Turkey,' died in ZARO Istanbul, June 29. Late in April the old man was taken to the "children's hospital" with an acute gland and bladder trouble. He claimed to be 160 years old, born, according to his birth certificate at the time of the first Continental Congress. He was generally believed to be the oldest man in the world."

There is no telling how long this young fellow might have lived had he continued the regular habits of his earlier days, but apparently unable to resist the desire for speed or perhaps overcome by a temptation long resisted to see "life" he was persuaded to visit the United States in 1931-2, and from the pictures we had of him in the newspapers at the time of his visit, showing him dancing at a roof garden with a modern siren, wining and dining along the "great white way" of sundry cities, and otherwise disporting himself in the gay night life of modern America it is suspected he jeopardized his health, the pace proved too fast, and undoubtedly tended to shorten his life.

'Twas so with old Tom Parr, a "Shropshire lad," who died in England in 1635 and whose proud boast it was that he was 152 years old. He, too, was persuaded to go up from the quiet comfort of his village house to the wicked delights of London town.

Old Tom has been immortalized by what is said to be an excellent brand of whiskey, with which mayhap some of our readers are familiar, and perhaps on that account his name is held in affectionate remembrance; but just think what the future might have held for him had he not taken that trip to London.

It would be interesting to be able to overhear the reminiscences of these two veritable "venerables" when they come together on the other side of the Styx. We expect, of course, they will be invited into the select company of those earlier Biblical patriarchs whose earthly records ran to several hundred years apiece, for those old boys will want to know what has been going on recently in earthly circles. And there'll be a lot to tell, a lot to tell!

because it attributed sin to ignorance and thought that sin could be quelled by dispelling ignorance. It was not concerned about death, because it thought that the desire for immortality was based merely on hope and a repugnance of earthly conditions.

The cure of this urge, or so thought the philosophers of the last two centuries, was to make this life so pleasant that a life in another world would be undesired. Because the optimists believed in eventual progress, they did not concern themselves with human frustration.

The optimism of the last two centuries is thus a superficial religion which does not face the profound issues of life, and which thinks itself the victor over the perennial frustrations from which the human spirit has suffered in this world of nature. Naturally the disappointing facts of immediate history are destroying such optimism. The dreamers of progress face a universal catastrophe. In such a situation optimism must either give way to despair or find a more profound basis. Pure optimism always has a short life. The facts of life are too much for it.

Should There Be Right of Appeal From Grand Master To Grand Lodge?

A Monthly Symposium

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THE RIGHT OF APPEAL

By ALFRED H. MOORHOUSE

Editor *Masonic Craftsman*, Boston, Massachusetts

HERE is a growing tendency in the affairs of nations toward autocracies in one form or another. By any name—Fascism, Hitlerism, Sovietism, the results are pretty much the same: through the imposition of one man's will, Mussolini, Hitler, Stalin, in the classifications enumerated, the rights of the individual are suppressed or subordinated to the so-called STATE as interpreted through the mind of one man, assisted by a coterie of secondary satellites.



In several countries, democracy, as such, has ceased to exist, for obviously when ordinary rights of appeal are suppressed, and the primary functions of government arrogated to one or a few individuals with rule maintained by organized force dictated by apparently specious reasoning, the prospect of successful opposition to the prevailing mode is slender indeed.

Exhaustive discussion of the reasons for existing conditions would fill volumes. It is the source of most contemporary writing today. The situation may perhaps best be described as a phase in the breakdown of democracy due to abuses, growing over a long period of time, through corrupt practices and repeated flagrant and unfragrant violations of the trust reposed in the people's elected representatives in the various parliaments.

The people, unwisely led and poorly governed, have through a Machiavellian system of corrupt politics and politicians seen their inherent rights trampled upon and destroyed and themselves drawn to the brink of the abyss by a natural sequence, finally finding themselves and all their interests cast over into the hands of dictators: the old rule of the domination of the weak by the strong prevails.

Freemasonry, a notable example of the desire of men to gather into a universal brotherhood, has over the centuries evolved a benign and sane form of government, whereby through the freely elected masters of individual groups or lodges represented in a grand lodge, which in turn elects a grand master to rule and govern the Craft, in very large measure has been successful.

As in all matters, of course, the human equation has to be reckoned with. Placing power in the hands of one man as grand lodge does through its manner of choice

of grand master, there will sometimes be found those with a disposition to abuse that power. These attempts are, however, very rare indeed, the long period of apprenticeship necessary before a potential grand master reaches eligibility to office affording ample opportunity to study the man, his capabilities for wise government and his weaknesses. Seldom has the faith of the Craft been abused.

The question "Should there be the right of appeal from Grand Master to Grand Lodge?" as the subject of this article, requires a specific answer, and in this writer's opinion appeal should always be made when the decision of the grand master conflicts with the rule of good Masonry and sound doctrine.

Just as many minds are often better than one, the combined good sense of a group of chosen Craft leaders can be a steadying influence and guide to the grand master. In fact, most grand masters steer their course in conformity to the desires of grand lodge, acting independently only when from their superior knowledge and familiarity they are prompted to assume that responsibility. Grand masters, while imbued with seemingly unlimited power, are not infallible.

The grand master's edicts are often weighty things—not lightly given. Grand masters themselves occupy positions of grave responsibility and great dignity. The honor of being chosen grand master is a very high one. Only a willful man will abuse the confidence of his fellows, and when he does, and the charge should never be lightly made, then appeal from his decision should certainly be allowable and exercised.

RIGHT OF APPEAL SHOULD LIE

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco

SHOULD there be Right of Appeal from the Grand Master to the Grand Lodge?" This, our subject, is of present pertinence, and has been for many years matter of controversy. This writer, dealing some months ago with a particular case affecting the Grand Lodge of California, took considerable space and many words to set forth his own ideas, based upon special study. What is here written necessarily goes over much the same ground, though put in sketchy and incomplete form.



One may safely declare that the differences of opinion as to powers and prerogatives of grand masters, of long debate, have arisen from the mistaken be-

lief that grand masters ruled the Craft before the establishment of grand lodges. The fanciful list of such rulers, as set down in the first Constitutions of Masonry, was accepted in an uncritical age as having historical truth. It has since been determined, as beyond serious questioning, that the election of Anthony Sayer, in 1717, following formation of the "Mother" Grand Lodge of England, put in office the first man authorized to "rule and govern the Craft." It is equally certain that no constitutional grant of power such as since claimed accrued to the Grand Mastership at that time. Poor old Anthony Sayer had no such thought or ambition; he would doubtless have been greatly embarrassed if it was proposed to put him apart from his fellows as an infallible autocrat. All that has come to the high office of grand master is of later accretions, supposed to dignify the office, but in reality only serving to make ridiculous claims that are repugnant to the spirit of Masonry.

It is true that grand lodges can by specific action grant any degree of authority to their grand masters, even to the forgiving of sins and right of giving admission into the Grand Lodge on High. But in the absence of such grants beyond the unwritten law *grand masters are the creatures of grand lodges*. In the last resort they remain subject even to the penal jurisdiction of their governing bodies, as is proven by the history of more than one American grand lodge. In many jurisdictions this subordination is plainly stated in the basic law. Again, if the grand master was in all things supreme and beyond questioning, how will the advocates of autocracy explain the fact that his interim decisions are subject to review by the proper agencies of grand lodge. Yet this is an important part of the proceedings in every jurisdiction. It should be a sufficient answer to those who hold that no appeal can lie from a decision of the grand master.

It is right and proper that during the recess of grand lodge the interim decisions of a grand master shall carry full weight of authority, and are not to be questioned or flouted until such time as the higher reviewing power takes them up for approval or rejection—really a form of appeal. To hold that in the presence of grand lodge the will or whim of the grand master is the superior authority, when during its recess his actions are even censurable, is to state an absurdity.

Grand lodge is made up of the masters and wardens of the constituent bodies. All others are there for purposes of convenience, ornament or as mere make-weights. These possess only delegated authority; the others have their places and powers of inherent right. These representatives of the lodges could, in an imagined case, dissolve the grand lodge, with none to say them nay. But according to the worshipers of prerogative these same representatives must yield in silence if the sitting grand master chooses to rule contrary to the facts or the best interests of the body.

The appeal from the chair to the house, allowed in all parliamentary bodies, is a wise provision, tending to the preservation of harmony, satisfaction of all interests and to a closing of unprofitable debate. In Masonry the old ideas of prerogative die hard. But in the American jurisdictions constitutional provisions

or accepted custom are ever more and more against the ancient and ignorant claims.

APPEAL SHOULD BE PERMISSIBLE

By WILLIAM C. RAPP

Editor *Masonic Chronicler*, Chicago

A STUDY of the propriety of permitting an appeal from a decision of the grand master to the grand lodge leads into the mazes of legendary and traditional Masonic law, the mystical Landmarks, the meager and conflicting regulations found in ancient manuscripts, the treatises of eighteenth and nineteenth century jurists, and the divergent legislation enacted by present Grand Lodges. At no point is there complete accord in the conclusions reached by students, research workers, jurists and grand lodge officials.



Whatever substantiation there may be of the theory that it is the inherent right of a grand master to make decisions which cannot be set aside or reversed by Grand Lodge must be found in the traditional and common law of the institution, and it may be admitted that a century ago the dogma of the existence of this inherent right was generally conceded. In more recent years the doctrine has lost support, mainly through the discovery of additional manuscripts and more critical analysis of available material, rather than because of a disposition to make innovations.

Mackey definitely states that "it is held to be the settled law of Masonry that an appeal cannot be taken from the decision of the Grand Master to the Grand Lodge." Mackey, however, is no longer considered an infallible authority, many of his conclusions having been found to be erroneous in the light of subsequent developments.

In the General Regulations compiled by George Payne in 1720, adopted by the Grand Lodge of England the following year, there is no recognition of this inherent right, and in fact it is provided that all matters are to be determined in grand lodge by majority vote, giving the grand master two votes, which would be unnecessary if his will and pleasure were supreme. There is a further provision that if the grand master should abuse his power the grand lodge reserved to itself the right to make new regulations curbing his authority.

Much depends upon whether the grand master is to be considered the creature of grand lodge, or whether the office is traditional and superior to grand lodge. A century ago it was emphatically contended that grand masters existed prior to grand lodges, but that view is by no means authoritatively accepted today. Neither the words "Grand Master" nor "Grand Lodge" are used in the Old Constitutions, and both titles seem to have been adopted at the so-called Revival, in 1717.

Roscoe Pound, whose conclusions are certainly entitled to the highest consideration, wrote: "There is every reason to hold that there were no Grand Masters prior to the election of Sayer on St. John the

Baptist's day, 1717. It might be said that the name is not important if it may be shown that some such officer, elected from the body of the Craft, has existed from time immemorial. But this cannot be shown and evidently is not true." Pound further stated: "If the office of Grand Master did not exist in form or substance prior to 1717 it is obvious that the prerogatives of that office cannot be of immemorial antiquity." Bearing upon the present question he said: "It is a fundamental notion in justice that there shall be a review of a decision; therefore it is fundamental in Masonic justice." In this, however, he referred particularly to Masonic discipline.

If it may be concluded that this prerogative is not a Landmark, or dictated by Masonic common law, the matter is one for each grand lodge to determine on the basis of the best interests of the Fraternity, and a grand lodge is certainly within its rights to confer this power upon its grand master if it sees fit to do so. As a personal view, we believe that there should be the right of appeal from grand master to grand lodge.

SHOULD THERE BE RIGHT OF APPEAL FROM GRAND MASTER TO GRAND LODGE?

By J. A. FETTERLY

Editor Masonic Tidings, Milwaukee

PROBABLY the most widely debated subject in Freemasonry is set as the subject for discussion this month. It has its proponents and its disputants and in all human probability it will remain a controversial subject for many years.



Probably no one who has given the subject much thought or study will be found who disputes that originally the dictum of a grand master was the last word: his decision was final and no appeal could be taken. Of recent years, while the word of the law remains as of yore, in most jurisdictions, the practice has come to be quite

general that appeals do lie from important decisions of the grand master—or at least the effect is the same. In Wisconsin (and several other states) one of the

regular procedures at all grand lodge sessions is the submission by the grand master of all important decisions to the judgment of the jurisprudence committee for either approval or reversal. Seldom is it that a Grand Master "gets by" without at least several reversals.

The original conception of the "infallibility" of a grand master's decision is clearly expounded by Dr. Mackey in his Jurisprudence of Freemasonry (page 327) and his judgment has been concurred in by a majority of authorities, although some have expressed dissatisfaction with them, terming the doctrine "the one man power." In this connection Dr. Mackey wrote:

"in like manner the undisputed power of the Worshipful Master over his lodge may receive a similar designation, and yet it is, in a great measure, to this power beyond appeal, to the responsibility which it entails, and to the great caution which it necessarily begets, that we must attribute much of the harmony and stability which have always characterized the Order."

There we have the law, and the underlying reasons therefor, clearly and succinctly stated. Dr. Mackey while admitting the dangers of the rule, says further:

"Should the Grand Master ever abuse this great power, and by unjust or incorrect decisions endanger the prosperity of the Institution, the conservative principle of an annual election will afford a complete check, and the evil of an oppressive or an ignorant presiding officer can readily be cured by his displacement at the constitutional period, in the constitutional way."

In conclusion it may be said, that while the law is practically settled and that the grand master is supreme, many, if not most, of the grand jurisdictions are quietly and peacefully disregarding in both word and spirit and are thus providing a check on the uncontrolled judgment of the individual. The acceptance of such a situation by grand masters generally is evidence of their acquiescence therein.

Which is, perhaps, best for the Craft as a whole.

A SONG OF 1867-1868

I'm the father of a family, and try to be respectable,
For life it is a struggle to get through,
And here I stand to-night a picture so dejectable,
But what's a married man a-going to do?
For the times they are so queer, and provisions are so dear,
And money is so "tight," people say,
So that every man you meet, as you walk along the street,
Says he's lucky if he can but pay his way.
Oh, what's a married man a-going to do?
But sixty-seven's gone, and I'm sure you will not doubt me,
When wishing a much better year to you
Than the one that has past, for when I look about me,
I think what's a married man a-going to do?
Yet patiently we'll wait, and hope that '68
May prove better than the year that has past;
And join both heart and hand, to drive treason from the
land,
And live in peace and quietude at last;
That's what everybody ought to do.

"AIN'T NO USE!" — 1934

Ain't no use o' moanin' 'bout the ways an' means;
No amount o' groanin' puts money in yer jeans.
Ain't no use o' cryin'—don't do any good.
Simperin' an' sighin' won't buy coal an' wood.
Ain't no use o' spoutin' 'bout some fellers' game;
Ain't no use o' shoutin' "somebody's to blame!"
Ain't no use to worry—wrinkles up yer face;
Soon hard times will scurry to their hidin' place.
Ain't no use o' growlin' 'bout the NRA
Smile—instead o' scowlin'; soon 'twill win the day.
Ain't no use o' ponderin'—aimin' to protest.
Where's yer faith a-wanderin'? Surely God knows best.
Ain't no use o' shirkin' when it's time to start;
Loyal folks still workin'—you must do your part.
Ain't no use o' weilin' 'bout the times an' 'sich;
Blessin's never failin'. Count 'em! You-all's RICH!

ELLA E. VAN COURT.

Massachusetts Suspends Relations With the Grand Lodge of the Philippines

THE OFFICIAL RECORD

At the regular communication of the Grand Lodge of Massachusetts, held on December 13, 1933, the following report was received from the Committee on Recognition of Foreign Grand Lodges.

In Grand Lodge, Boston, December 13, 1933.
To the Grand Master, Wardens, and Members of Grand Lodge:

During the administration of M. W. Frank L. Simpson, agitation was started for the organization of a new lodge in Shanghai. While several of the petitioners were foreigners, there was a preponderance of Chinese. A careful study of the personnel of the proposed lodge and of the group whose applications were expected, and whose names were reported to us, carried on by inquiry among reliable brethren, both Chinese and foreign, caused very serious doubts as to the advisability of creating the new lodge, especially as there was reason to believe that the petitioners were looking toward the Grand Lodge of the Philippines as an alternative source of Masonic authority. The developing situation, which seemed fraught with danger to the general interests of Freemasonry in China, was one of the principal reasons for the journey which Most Worshipful Herbert W. Dean made to the Orient, taking occasion for personal conference with the grand officers of England, Ireland, and Scotland on the way out. Such conference seemed desirable, because all three of these grand lodges had long been established in China, and were working harmoniously with us.

The Grand Lodge of Massachusetts entered China Masonically in 1863; the Grand Lodge of England in 1844; the Grand Lodge of Ireland in 1919; and the Grand Lodge of Scotland in 1864. These grand lodges have continuously thereafter had particular lodges in China.

As a result of his study of the situation, including a conference with the petitioners for the new lodge, M. W. Bro. Dean decided to refuse the dispensation. This refusal was entirely in accord with the view of our district grand master.

The petitioners applied to the Grand Master of the Philippines for a dispensation. He knew of the Massachusetts refusal, but immediately granted a dispensation, which was followed in a very short time by a charter. All this was done without consultation with us or with the other Masonic powers at work in China. Steps were immediately taken to organize other lodges under Philippine charters. The Grand Master of the Philippines proclaimed the mission of his grand lodge to spread Freemasonry throughout the peoples of the Orient, and the purpose of forming a Grand Lodge of China with a Chinese membership was not disguised.

M. W. Brother Dean arranged with the grand masters of England, Ireland, and Scotland, to form at Shanghai an advisory council of the representatives of the four grand lodges, to promote unity of action and harmony of purpose, and to inform and advise

their respective grand masters as to conditions and prospects. The Grand Lodge of the Philippines was invited to participate, but declined to do so.

There is ample evidence that the conception of Freemasonry held by the Grand Lodge of the Philippines is quite different from ours. We have many loved and respected Chinese members in our lodges in China, but the immediate creation of a Grand Lodge of China rather hastily recruited among Chinese does not seem to be for the best interests of the fraternity.

Protests to the Grand Lodge of the Philippines were unheeded. On January 19, 1933, the grand master cabled the Grand Master of the Philippines as follows:

"Rumors have reached us that you plan to set up lodges at Nanking and Amoy. In view of our earlier correspondence and respectful protest, we could not regard your establishment of new lodges in China as a friendly act. Please cable us whether above rumors have any foundation in fact."

The reply cable stated that the Nanking Lodge would be constituted February 7. The Amoy Lodge followed, and we understand that more are being organized.

There is no recognized grand lodge which has exclusive Masonic jurisdiction in China. Technically, China is open territory. There is no doubt that any recognized grand lodge in the world has, under Masonic law, the technical right to establish a particular lodge in what is theoretically open or unoccupied territory.

The recommendation made in this report that we suspend relations with the Grand Lodge of the Philippines, either temporarily or permanently, as shall be determined by future events, is not made upon the charge that the Grand Lodge of the Philippines has violated any strict rights of the four grand lodges which have so long been in actual, though not exclusive, occupation of Chinese territory. It is true, however, that the Grand Lodges of England, Ireland, Scotland, and Massachusetts, are entitled, because of their actual maintenance of particular lodges in China for many years, to be treated with Masonic courtesy by any other grand lodge also seeking to occupy the territory. It is also true that there may be a Masonic discourtesy, such as to warrant the severance of relations,—even though it be not in violation of the strict terms of Masonic law. It is further true that when the four senior grand lodges of the world have for years been in constant touch with the situation in China,—acting in accord and looking toward what they believe to be for the best interests of Freemasonry,—it is a gross breach of fraternal regard, courtesy, and comity, for the Grand Lodge of the Philippines to flout the seriously considered and mature judgment of these four grand lodges with results which, in the opinion of the advisory council, are bound to be disadvantageous to the cause of Freemasonry.

The Grand Lodge of the Philippines has at no time

shown any willingness to cooperate with the Masonic powers at work in China for the best interests of Freemasonry in that country.

On June 9, 1933, the advisory council met at Shanghai, and unanimously submitted a report and recommendation that their respective grand lodges sever relations with the Grand Lodge of the Philippines.

In the entire discussion of this situation our grand master and his predecessors have acted in closest harmony with the Grand Masters of England, Ireland, and Scotland, not only by correspondence, but by personal interviews, held both in London and in Boston.

Your committee recommends the passage of the following resolution:

Whereas the Grand Lodge of the Philippine Islands, by warranting certain lodges in China, has ignored the requests and protests of the Grand Lodge of Massachusetts, the United Grand Lodge of England, and the Grand Lodges of Ireland and Scotland, the war-

ranting of these lodges being, in the considered opinions of the said four grand lodges, to the detriment of the principles of true Freemasonry;

BE IT RESOLVED, That this Grand Lodge suspends relations with the Grand Lodge of the Philippine Islands, and directs all lodges working under the Grand Lodge of Massachusetts to decline receiving any persons hailing from the Grand Lodge of the Philippine Islands, or from any particular lodge under its jurisdiction, during such suspension.

Respectfully and fraternally submitted,

*Signed by all the members of the
Committee on Recognition of
Foreign Grand Lodges.*

The resolution proposed by the committee was adopted unanimously, and all Masonic relations between the Grand Lodge of Massachusetts and the Grand Lodge of the Philippines are suspended until otherwise ordered.

The Badge of a Mason

By C. C. HUNT, Grand Secretary, Iowa

In regard to the Masonic apron, Webb in his *Monitor* said:

It is an emblem of innocence, and the badge of a Mason, more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter, or any other order that could be conferred upon the candidate at the time of his initiation, or at any time thereafter, by king, prince, potentate, or any other person, except he be a Mason, and which everyone ought to wear with equal pleasure to himself, and honor to the fraternity.

The lamb has in all ages been deemed an emblem of innocence; he, therefore, who wears the lambskin as a badge of Masonry, is thereby continually reminded of that purity of life and conduct, which is essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.

Our Iowa *Monitor* follows the Ancient Webb very closely, and we may well be proud of the fact that we have done so, for the so-called improvements which some brethren have suggested from time to time have usually been based upon misconceptions either of history or Masonic teachings. Two of these proposed changes apply to one clause which, they say, should read: "*When worthily worn*, more honorable than the Star or Garter," the italicized words indicating the proposed changes. Those who advocate the insertion of the words "when worthily worn" overlook the fact that the character of the apron is not affected by the character of the wearer and the advocates of changing "and" to "or" in the phrase "Star and Garter" erroneously think the phrase refers to two distinct orders, whereas it refers to the badge of a single order.

Brother Alfonzo Gardiner, in a paper read before

the Leicester Lodge of Research, March 20, 1908, said:

The words of investiture of "that which forms the distinguishing badge of an entered apprentice Freemason" are noteworthy, and why these three orders of knighthood are referred to is not difficult of explanation.

This part of the Ritual is, comparatively speaking, new (for the words of investiture, much as we now have them, were compiled about 1717, but revised at the union of 1813). There are certain historical events which, at the time these words were first added to the Ritual, brought the whole three into prominence. We have no time fully to consider these matters, but I will briefly describe what these orders were, and so make clear the appropriateness of the selection.

The Order of The Golden Fleece

The "Order of the Golden Fleece" is a celebrated order of knighthood in Austria and Spain, founded by Philip the Good, Duke of Burgundy and of the Netherlands, at Bruges, in January, 1429, on the occasion of his marriage with Isabella, daughter of King John I of Portugal.

This order was instituted for the protection of the church and the propagation of the Catholic faith, and the fleece was probably taken as its emblem because so much of the staple trade of the countries at that time was wool.

Traditionally, the fleece refers to the Golden Fleece, which, according to the old Greek legend, was the cause of the expedition of the Argonauts. Pelias, King of the Ioclos, in Thessaly, had ousted his half-brother Aeson, and to rid himself of Aeson's son, Jason, he persuaded the latter to fetch the Golden Fleece which hung on an oak

tree in the grove of Ares, in Colchis, and was guarded night and day by a dragon. The wonderful adventures of Jason and the fifty companions who sailed with him, form one of the finest romances in Greek literature.

The number of knights was at first twenty-four, but in 1433 the number of members was raised to thirty, and no one was admitted to the order who was not a "gentleman by birth and arms," and without reproach. In 1477, on the marriage of Marie de Burgundy (heirress of Charles the Proud) with the Archduke Maximilian, the grand mastership of the order passed to the House of Hapsburg. The last chapter of the original order was held by Philip II of Spain in the cathedral at Ghent. Up to this time the knights had filled up all vacancies by their own votes, but Philip obtained permission from Pope Gregory XIII (just before that prelate's death in 1598) to nominate the knights himself.

The office of grand master, having thus passed by hereditary descent to the House of Hapsburg, gradually and in a similar manner fell into the hands of the Spanish kings, and after the cession of the Spanish Netherlands to Austria in 1713-14, the Austrians claimed the office. This caused a great dispute, and the Order split into two parts, and now exists independently in Austria and in Spain.

The badge or jewel of the Order (which is not quite the same in design in the two countries) is a Golden Ram hanging from a ring which is passed round its middle. This is suspended from a scroll of a very elaborate design, with the motto "*Pretium laborum non Vile*," meaning "The reward of labours is not trifling." The jewel is attached to a golden collar made up of links, every one in the form of a capital B, with rays issuing from each. This magnificent and costly collar is chiefly worn for full-dress fetes, etc., a broad red ribbon round the neck taking its place on ordinary occasions.

The robes are very magnificent and costly, but there is no need to describe them.

Ever since its first institution, this Order has been considered, on the Continent of Europe, as the highest and most important of all civil Orders.

When the disruption of the Order between Spain and Austria took place in 1714, Speculative Masonry was then being placed on a firmer footing. The ritual was revised (between 1717 and 1723, as we have previously mentioned), and the prominence which was given to the Order of the Golden Fleece by the dispute respecting who should be grand master, no doubt accounts for its being mentioned in the words of investiture.

The Order has no standing in England, hence we hear little about it now. No British subject is allowed to wear the insignia of this or any other foreign Order without the special permission of the sovereign, who, according to our laws, as Blackstone says, in his "Commentaries," is the "fountain of honour, of Office and of privilege, and all degrees of nobility are derived from him."

THE ROMAN EAGLE

The *Roman Eagle* was highly famous amongst the Romans; it was a figure of an eagle with outstretched wings, sometimes of silver, occasionally of gold, but more frequently of bronze, carried in the same way as a standard or banner, i.e., at the head of a staff.

The eagle borne upon a spear appears to have been first used by the Persians at the battle of Cunaxa, B. C., 401. The Romans took the idea from them, and first introduced it about B. C., 104, as an emblem of honour to be carried before their Chief Ruler.

In modern days, the Great Napoleon had eagles of gilt metal, with outstretched wings, carried before his army, after 1804; and at the present day Germany, Austria and Russia all have double-headed eagles as the symbols of their empires, whilst that of the United States is a single-headed eagle.

There was an *Order of the "Black Eagle"* (based on the Roman Eagle), founded by Frederick I of Prussia, in 1701, the number of knights being limited to 30, exclusive of the princes of the royal blood, and all were to be men of the highest nobility. Its foundation at this period probably brought the eagle into prominence, and reminded the revisers of our Ritual of the great Roman Eagle, the highest emblem of dignity, honour and power in that mighty nation.

THE ORDER OF THE GARTER

The *Order of the Garter* is the highest order of knighthood in Great Britain, and amongst the various orders in the world it is considered to be the most honourable and the most exclusive. Its full title is "*The most Noble Order of the Garter*."

According to common tradition (which is probably fictitious), King Edward III, at a ball held, it is said, on the 18th of January, 1343, picked up a blue silk garter dropped from her right leg by the Countess of Salisbury, who was dancing with the King. He tied it round his own leg, but observing the Queen's uneasy glances, and the notice taken of the incident by his courtiers, he returned it to the fair owner with the remark, "*Honi soit qui maly pense*," adding, that those who smiled would only be too pleased to obtain such a ribbon.

The King had been partially successful in his French campaign, and he was now meditating a second expedition. He resolved to institute an Order of Knighthood in honour of his successes, and as a means of rewarding some of his most distinguished comrades in the army; he therefore placed the order under the protection of St. George. For one hundred and seventy-nine years the order remained much as Edward instituted it, but, in 1522, Henry revised the statutes.

The colour chosen for the emblem was blue, which at that time was the national colour of the French, and the motto, which may be translated, "Let him be dishonoured who thinks ill of it," was appropriate whether it applied to the French expedition or to the order itself.

Formerly the Knights Companions were elected by the body themselves, but since the reign of George II all the appointments have been made by the sovereign.

The order was at first called, and is still sometimes called, "The Order of St. George." It now consists of the Sovereign, who is the grand master, the Prince of Wales, and twenty-five Knights Companions; it is open, in addition, to such English Princes (lineal descendants of George I) and foreign Sovereigns, as may be chosen by the King. Sometimes extra Companions are admitted for special reasons, so that the whole order usually numbers about fifty persons.

The insignia consists of the Garter; the Collar and St. George; the Star; and the Ribbon and Badge, or lesser George.

The *Garter* is of blue ribbon velvet, the particular tint being that known as "Garter blue." This ribbon is edged with gold, and fastened by a gold buckle on to the left leg below the knee. It bears in letters of gold (sometimes of diamonds) the motto of the order. When the Sovereign is a woman the garter is worn on the left arm above the elbow.

Dr. Beltz, in his "*Memorials of the Order of the Garter*," the standard work on the subject, thinks that "the garter may have been adopted as an emblem of the tie, or union, of warlike qualities to be employed in the assertion of the founder's claim to the French crown; and the motto as a retort of shame and defiance upon him who should think ill of the enterprise."

The Collar consists of twenty-six pieces, alternately golden love-knots and buckled garters, enamelled in blue, and enclosing roses.

From the centre link of this Collar hangs the *Badge* (sometimes called the "George" or the "Great George"). It is a figure of St. George, as a knight, in gold and enamel, and set with jewels. The saint is represented on horseback overthrowing the dragon with a spear (c.f. the figure on a sovereign and a crown-piece). As the patron saint of our realm this figure is most appropriate.

The *Star* (which is worn on the left breast) was added by Charles I in 1629. It consists of eight silver rays encrusted with diamonds issuing from a buckled garter bearing the motto, and enclosing a field of white enamel bearing the red cross of St. George upon it.

When the Collar and George are not worn, the "Lesser George," as it is called, is used. It is a similar badge to the Great George, but much smaller, and is worn from a broad blue ribbon which passes slantways over the left shoulder.

The robes are very magnificent, but there is no need to describe them, nor to give the list of officers, all of whom hold important positions in the country; their names can be read in the current "Whitaker's Almanack" by any who are interested to know them.

The order came much into prominence in the 17th Century, after Charles added the Star to the insignia. The Star on the breast and the Garter

below the knee are the two emblems worn on ordinary occasions; the Lesser George is added at special functions; but full dress, with all the insignia, is only worn when grand chapter meets, or at such an important ceremony as a coronation.

The high estimation in which the order is held, both at home and abroad, partly accounts for its being mentioned so prominently in the words of recommendation to the young Mason.

It is important to note that the proper way of referring to this order in the ritual is "*Star and Garter*," not, as is often heard, "*Star or Garter*." They are not two separate orders, but the two together form the principal parts of the insignia of one order.

STAR AND GARTER

It is true, as those who advocate the use of the term "*Star or Garter*" claim that there was no Order called "*The Star and Garter*," while there was an Order of the Star and an Order of the Garter, but the Order of the Star is very obscure and cannot be identified, while the star and garter were emblems of "*The Order of the Garter*" and referred to that well-known and honorable order in much the same way as the square and compasses are emblems of Masonry and are often used as a term for Masonry.

"The Order of the Star" may refer to several different orders, all obscure and of short duration. 1. It was an order founded by Robert, son of Hugh Capet, (France) in 1022 A. D. Fell into disrepute under Charles VII and into disuse under Louis XII. 2. It was an ancient Spanish order, but has been long extinct. 3. It was a Swedish order, long extinct. 4. An order founded in Sicily in 1351, of short duration. 5. A French order instituted 1350 to imitate the Garter. Founded by John II. Abolished by Charles VIII. These orders of the Star were all so obscure that many books on "Orders of Knighthood" do not even mention them, and even in extended works the barest mention is all we can find. Certainly our Masonic brethren would not have likened the Masonic order to any of these obscure orders of knighthood nor would they have placed *any* of them on a par with the celebrated "Order of the Garter."

The term "Star and Garter" came into common use in England as the name of a celebrated inn which received its name from the star and garter emblems of the "Order of the Garter" in much the same way as "Square and Compass Clubs" derive their name from certain emblems of Masonry.

Consider also the facts that, 1. James II of England as head of the Order of the Garter in 1692 spoke of "the Star, Garter, and the other ensigns of that most noble Order." 2. The star and garter used to appear frequently on signboards in England, and in a work entitled, "*The History of Signboards*," we find:

The very common sign of the Star and Garter refers to the insignia of the Order of the Garter—Charles I added the Star to the insignia and his example was followed on the signboards.

In saying that the apron is more honorable than the star and garter, we are comparing badges, not orders, and we mean that the badge of Freemasonry is more

honorable than that of the greatest of chivalric orders; namely, "The Most Noble Order of the Garter" whose badge is the star and garter.

A BADGE OF HONOR

Let us also remember that the Masonic Apron is honorable, regardless of the character of a particular wearer. It is the insignia of an honorable Order, and is therefore to be prized as an honorable emblem. The term "honorable" is given to the *emblem*, not the *wearer*.

The flag of our country is honorable regardless of the character of some of its citizens. The Cross of Christ under which the Templar enrolls himself is honorable regardless of the character of an individual Templar, etc.

I realize there is a sense in which the unworthy conduct of the member of the organization may bring disgrace upon the body of which he is a member, but he cannot bring dishonor upon the principles for which it stands or upon anything which symbolizes those principles.

Let us suppose that a soldier, by his heroic conduct on the field of battle, wins and receives a decoration of honor, and that he afterwards becomes a criminal. Would you say that the decoration is no longer honorable, because not worn worthily? Does not that decoration still stand for honorable and heroic conduct even though the wearer be no longer worthy of it?

A lodge member may not be worthy to wear the

badge of a Mason, but that badge is a badge of honor nevertheless. It is still "an emblem of innocence and the badge of a Mason." When we say it is "more honorable than the Star and Garter," we mean that the badge of a Mason (the apron) is more honorable than that of the Order of the Garter (the Star and Garter). We are comparing badges (not members) of two different orders, and by it we mean that the Masonic Order is greater and better than that of the Garter or any other Order.

The fact that a man wears the apron is not proof that he deserves to wear it. He may be far from pure and innocent, but the apron is "an emblem of innocence" notwithstanding. You may wear the square upon your breast and be crooked in your dealings, but the square remains an emblem of morality. The level is an emblem of equality and the plumb of uprightness regardless of the conduct of those who may be wearing these emblems.

Mackey says: "The color of a Freemason's apron should be pure unspotted white," and I agree, for a stained apron is not "the badge of a Mason." The Mason's symbolical apron will always be of pure unsullied white, and forever remain more honorable than the badge of any other order.

We cannot too often urge Masons to keep themselves worthy to wear the apron, but let us not for a moment say *anything* that might intimate that the apron itself can under any circumstances become dishonorable or an emblem of dishonor.

The Twenty-four Inch Gauge

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In the early editions of his *Monitor* (1797 and on) Thomas Smith Webb wrote:

The twenty-four inch gauge is an instrument made use of by operative masons, to measure and lay out their work; but free and accepted masons, are taught to make use of it for the more noble and glorious purpose of dividing their time; it being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which they are taught to divide into three equal parts, whereby are found eight hours for the service of God and a distressed worthy brother; eight hours for their usual avocations; and eight for refreshment and sleep.

Time and the often witless tinkering of well-meaning but uninformed brethren have altered here a word and there a phrase; in some jurisdictions it is now "vocations," in others it is "we" instead of "they" and so on.

But in essentials most American jurisdictions use the paragraph as the great ritualist phrased it for us a century and a third ago. Unfortunately, he did not go deeply into the symbolism of the gauge, leaving it to us to dig out for ourselves its concealed meanings, and learn from it, as we are able to learn; thinking through it, as we are able to think.

Like most Masonic symbols, it conceals far more than it reveals. Like many, the Monitorial explanation deals only with the obvious meaning, leaving the inner symbolism for the delver in the rubbish of the Temple's verbiage who seeks the hidden truths Freemasonry discloses to all who look.

Among the oldest of man's beginnings of civilization, measures seem to have originated among all peoples with parts of the human body—the foot, the hand, the palm, the digit, the cubit (elbow to tip of middle finger) etc. The word inch comes (as does "ounce") from the Latin *Unciae*, a unit divided into twelve parts. Some contend that the origin of an inch was in the thumb joint. Both foot and Roman *uncia* are very old and our ancient brethren of the Gothic Cathedral building age must surely have known both. But what is important is not the name of the measure but the division of the gauge into finer units than its total, and their applicability to time.

The relation of twenty-four inches to twenty-four hours is plain enough, but when we examine just what it is that is divided into twenty-four parts, the explanation becomes difficult.

What is time? To most of us it is the duration between two noons; the elapsed interval between two events; the passage of a certain fraction of life. To

the philosopher, time is an unknown quantity. Like space, it appears to be a conception of the mind, without objective existence. Modern mathematicians contend that time and space are but two faces of the same idea, like the two sides of a shield. While we can comprehend one without reference to the other, we cannot use one without using the other. Every material thing occupies space for a certain time; every material thing existing for a specified time, occupies space.

We pass through space in three directions—up and down, right and left, forward and back. We pass through time, apparently, continuously in one direction from birth to death.

We cannot go back for even the smallest fraction of an instant. Omar wrote:

*The Moving Finger Writes; and having writ,
Moves on; nor all your Piety nor Wit
Shall lure it back to cancel half a Line,
Nor all your tears wash out a Word of it.*

The operative workman measures his stone with his gauge; if the ashlar is too long, he shortens it. If it is too broad, he narrows it. If it is not straight, he corrects it. If it is too crooked to make square, he casts it on the rubbish heap and begins anew with a rough ashlar.

But the Speculative Mason, measuring his time with the twenty-four inch gauge, has no such latitude. The ruined minute is forever away; the crooked hour can never be made straight. The day unfit for the Building Not Made With Hands can never be set in the Eternal Wall, nor can the workman find in any quarry a new day to mould.

Thinking of it thus, could any symbol cry a more clarion call for accuracy of labor? For skill with which to work? For care and pains in building?

Eight hours for the service of God and a worthy distressed brother, eight hours for their usual avocations, and eight for refreshment and sleep.

There is no time to waste. There is no time to be lost. There is no time for idleness. Thomas Smith Webb builded better than he knew when with so sparing a hand he laid out the Speculative Mason's time for the lighter side of life. In his conception, all such must be taken from the eight hours allotted to refreshment and sleep. He who would "pass the time away"—he who would indulge in "pastimes," must, according to the Monitor, take these hours from bed!

To divide our twenty-four hours into three equal parts is a very practical, everyday admonition. Here is no erudite philosophy such as *laborare est orare*—to labor is to pray. Nor is there any suggestion that even refreshment may be in the "service of God." Again the old ritualist knew his audience. His instructions are simple; their profundity is only for those who wish to look beneath the surface.

For these, indeed the whole twenty-four hours may be literally "in the service of God" since labor and sleep are necessary for life as we have to live it, and it is a poor theology which does not teach the common lot to be the will of God.

In 1784 Sir William Jones wrote:

*Seven hours to law, to soothing slumber seven,
Ten to the world allot, and all to heaven.*

Webb does not so put it, but if the eight hours for labor is also to be "in the service of God," it must be labor which results in good work, true work, square work. Refreshment of mind and body which is an offering to heaven must be clean and wholesome, if on the morrow the laborer is to be wholesome and clean for new labor, prayer and service.

The Mason interested in a further interpretation of the threefold division of twenty-four hours need look no further than the Great Light upon his altar—indeed, he need only turn back from Ecclesiastes XII to Ecclesiastes III to find the inspiration of this Monitorial admonition that there is a time for everything. We read:

To everything there is a season and a time for every purpose under heaven; A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; A time to kill, and a time to heal; A time to break down, and a time to build up; A time to weep, and a time to laugh; a time to mourn, and a time to dance; A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; A time to get, and a time to lose; a time to keep, and a time to cast away; A time to rend, and a time to sew; a time to keep silence, and a time to speak; A time to love, and a time to hate; a time of war, and a time of peace.

But nowhere in the wise counsels of prophet or patriot, preacher or teacher, is there set forth a time to waste time.

Time is the very substance of life, its golden minutes the only stones we have with which to build. Every accomplishment of man, be it temple of marble or temple of character, act of selfishness or selfless giving to others, building a nation or building a house, must be accomplished with time. Without time nothing is ever done. Hence he who wastes either his time or another's, squanders that which he cannot replace; which comes from we know not whither, to go we know not whence; which, once gone, is gone forever.

About us are many varieties of men with as many ideas of how time should be spent. Every human being has the same number of minutes in an hour, of hours in a day, of days in a year. Some have little or nothing to show for their thirty, forty, or fifty years. Others have great accomplishments to exhibit as the product of their time. Lincoln used all the time he did not devote to his usual avocations to mastering geometry, learning politics, understanding the question of slavery. Albert Pike made himself a learned scholar by constant use of spare time. These men knew what the twenty-four inch gauge really meant, how profound a symbol it is—aye, Lincoln knew, though he was a Freemason only "in his heart" and not a member of any lodge.

It provokes sober thought to apply the Masonic rule to a determination of how long we really have. Our days are allotted as three score and ten. We rarely start on our life work before we are twenty. Of the

fifty years of actual time for labor, we are admonished to spend a third in the service of God and a distressed worthy brother, a third in refreshment and sleep, and but a third in labor—not quite seventeen years in which to accomplish all we have to do! No wonder so few of us leave behind a monument which will stand long enough to be seen by the coming generation, still less one which will last through the ages.

But the harder the task, the greater the joy of accomplishment.

Much has been made of the amount of time to spend in the "service of God and a distressed worthy brother" by enemies of the Craft, who have tried to read into this admonition the thought that the other sixteen hours are to be used without service to God, and that only a distressed brother is to share in our labors.

This, of course, is pure casuistry. If we instruct a workman to build a wall, we mean that he is to carry the brick, make the mortar, lay the courses, level the whole, leave the opening for the gate, point up the joints—do the whole job!

"Service to God," then, does not mean merely spending time upon one's knees in prayer, but living a life acceptable to the Great Architect. By "worthy distressed brother" we have no reason to assume that Masonry means only "brother of the Mystic tie." Masons are repeatedly bidden to turn to the Great Light as the rule and guide of faith and practice. Here we find "inasmuch as ye do it unto the least of these. . . ." And all men who own to a common Father are brothers.

The attentive Freemason quickly notes how frequent are the Masonic allusions to work, and how few to refresh. Our twenty-four inch gauge gives us—almost grudgingly, it seems—eight hours for two occupations of which we know one needs the greater part—eight hours for refreshment and sleep. The other sixteen are for labor, work, effort, doing.

To him who finds labor irksome, the twenty-four inch gauge must be a painful symbol. Alas, all symbols are painful for the idle! But for those who have learned life's greatest lesson, that the most lasting joy comes from accomplishment, the symbol is beautiful.

Fortunate the man who is happy at his daily task! Discontented he who has not found his work. For him who likes his job, sixteen hours a day are scarce enough. Find the carpenter who carves wood in his spare hours, the bookkeeper who spends his evenings doing mathematics, the doctor whose leisure is spent teaching his healing art, and you hear men singing at their labors; men who curse the clocks which go too fast!

Find the Freemason interested in the Ancient Craft, prompt to offer his services for visiting the sick, doing

committee work, helping the tiler, laboring on fellow-craft or degree team, and you see one happy in his lodge.

Such men have no time to waste—all have some division of their gauge of time which makes every minute count with "sixty seconds worth of distance run."

Time—substance of life! Time—gift of the Great Architect! Time—building stone for the spiritual temple! Time—man's greatest mystery, bitterest enemy, truest friend! Its care, conservation, employment, is the secret of the twenty-four inch gauge—its waste and aimless spending is the sin against which this symbolic working tool unalterably aligns the Ancient Craft.

The Scythe, emblem of Time, wins in the end. We can race with Father Time for but a little while.

But we can win while we are permitted to race.

And at the end, the great ruler of our lives is merciful! As you think of the twenty-four inch gauge and its three divisions, think also of these tender and beautiful words written of the mighty servant, mightier master, Time:

I bring you woe and scalding tears and all life holds of sadness,

Because I am remorseless, your heart in torture pays

In bitter coin of memories of times when time was madness,

I am the passing of your hours; I am your march of days.

Enemy and best of friends am I to those who sorrow;

Pitiless in passing, yet Oh, so slow, so slow . . .

I hurry to the sleeping the greyness of tomorrow; Sluggard in my sun-down, I never seem to go . . .

Little bit by even less, all pain I can diminish.

Slowly win the smile to eyes that now know but to weep.

I began your race with life, and I shall see it finish;

My arms, and none but mine, shall in the end give sleep.

I linger not for anyone, yet I may not be hastened;

You must bear your agony until I bid it cease . . .

But when your head is in the dust and all your pride is chastened,

At long last, I promise you, I bring the gift of peace.



Our Masonic Presidents

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William L. Boyden, P. M., Librarian of the Supreme Council, A.A.S.R., S.J., a Masonic historian of tireless energy and scholarly ability, is author of that classic of the Craft, "Masonic Presidents, Vice Presidents, and Signers of the Declaration of the Independence" on which this Bulletin has drawn heavily. W. Bro. Boyden has recently uncovered data which appear conclusive that both Jefferson and Madison were Masons. For this, as for other research work, the Craft owes Brother Boyden a debt which can never be paid.

Twelve Presidents were certainly, and two more probably, members of the Craft. The certainties are Buchanan, Garfield, Harding, Jackson, Johnson, McKinley, Monroe, Polk, Theodore Roosevelt, Franklin D. Roosevelt, Taft and Washington. Highly probable are Jefferson and Madison.

George Washington, 1st President (1789-1797), has a rich Masonic history. Washington was initiated, passed and raised in "The Lodge at Fredericksburg, Va.," (now No. 4 on the Virginia register) on November 4, 1752, March 3 and August 4, 1753. He was made an Honorary Member of Alexandria Lodge No. 39, June 24, 1784. When this lodge gave up its charter under the Provincial Grand Lodge of Pennsylvania to accept one from the Grand Lodge of Virginia and become No. 22, April 28, 1788, Washington was named as charter Worshipful Master, and was re-elected Master Dec. 20, 1788.

He was made an Honorary Member of Holland Lodge No. 8, of New York, 1789.

His Masonic activities and visits were many; his letters to and about lodges and Masons fill a volume. He was the only President ever to be Master of his lodge during his incumbency.

The cornerstone of the United States Capitol was laid by Washington, acting as Grand Master *pro tem* for the Grand Lodge of Maryland, Sept. 18, 1793.

He died Dec. 14, 1799, was buried with full Masonic honors by Alexandria Lodge No. 22, on Dec. 18. The lodge later changed its name to Alexandria Washington Lodge No. 22.

To his memory and fame the Masons of the United States are erecting the mightiest stone monument ever raised to honor any man. Built without metal, to endure as long as granite shall last, this Memorial stands on Shooter's Hill, just outside the city of Alexandria, Va.

James Monroe, 5th President (1817-1824), was born in Westmoreland County, Virginia, April 28, 1758.

The original records of Williamsburg Lodge No. 6, Williamsburg, Va., show (Nov. 6, 1775) that he was "recommended as a fit person to be admitted a member of this lodge and the motion recorded." On Nov. 9, 1775, he was "prefer'd, received and balloted for, passed, accepted and entered an apprentice." The curious reader will note that he was not quite seventeen years and six months old at this time!

His dues were paid through October 1780, but no record shows as to when he was raised. Tradition

states that he received the Master's degree in a Military Lodge during the Revolution, and also credits him with membership in Kilwinning Cross Lodge No. 2, Port Royal, Va.

Little is known of his Masonic life. He visited Cumberland Lodge No. 8, at a meeting especially called to receive him in Nashville, Tenn., June 8, 1819. He died in New York, July 4, 1831.

Andrew Jackson, 7th President (1829-1836), born at Waxhaw Settlement, N. C., March 15, 1767, was unquestionably a Mason, but when and where he was raised is not certain.

At the first meeting of Tennessee Lodge No. 2 (originally No. 41, N. C.) March 24, 1800, in Love's Tavern, Knoxville, Tenn., Jackson was present as a member of Harmony Lodge No. 1, Nashville, (originally No. 29, N. C.).

Past Grand Master Comstock of Tennessee, noted historian, believes Jackson was made a Mason in Harmony Lodge No. 1.

Federal Lodge No. 1, Washington, D. C., elected him an Honorary Member Jan. 4, 1830; Jackson Lodge No. 1, Tallahassee, Fla., elected him an Honorary Member at some unknown date; the Grand Lodge of Florida elected him an Honorary member Jan. 15, 1833.

His chief claim to Masonic fame is that he is the only Grand Master to become President. He was elected Grand Master of the Grand Lodge of Tennessee and served from Oct. 7, 1822, to Oct. 4, 1823. In the Proceedings of the Grand Lodge (1822) he is credited with being a Past Master but no records substantiate the statement.

Past Grand Master Comstock also believes that Jackson was a Royal Arch Mason, receiving these degrees, as was the custom in early days, under the authority of a Blue Lodge warrant. He served the Grand Chapter of Tennessee as Deputy General Grand High Priest at its institution, April 3, 1826, but no record exists of his affiliation with any Chapter.

He acted as Senior Warden at the first meeting of Greenville Lodge No. 3 (formerly No. 43, N. C.), Sept. 5, 1801; contributed thirty-five dollars in 1818 to the erection of a Masonic Temple in Nashville; requested two lodges to perform funeral services; introduced Lafayette to the Grand Lodge of Tennessee in 1825; while President, assisted Washington's Mother Lodge to lay the cornerstone of a monument to Washington's Mother at Fredericksburg, Va. (May 6, 1833); assisted in the Masonic laying of the cornerstone of Jackson City (across the river from Washington, D. C.) Jan. 11, 1836; attended the Grand Lodge of Tennessee in 1839, and the same year visited Cumberland Chapter No. 1, of Nashville, to assist in installation of officers. He died at "The Hermitage" near Nashville, Tenn., June 8, 1845.

James Knox Polk, 11th President (1845-1849), was born in Mecklenburg County, N. C., Nov. 2, 1795. He was initiated in Columbia Lodge No. 31, Columbia,

Tenn., June 5; passed Aug. 7 and raised Sept. 4, 1820. In October he was elected Junior Deacon, and Junior Warden Dec. 3, 1821, but there is no record of his having been Master. In 1825 he received the Royal Arch degree in Lafayette Chapter No. 4, Columbia, Tenn. June 24, 1840, he attended the Feast of St. John the Baptist celebrated by Cumberland Lodge No. 8 and Hiram Lodge No. 7 at Nashville, and marched with them in procession to a church for Divine services. May 1, 1847, he assisted in the Masonic laying of the cornerstone of the Smithsonian Institute, Washington, D. C. He died at Nashville, Tenn., June 15, 1849.

James Buchanan, 15th President (1857-1861), was born near Mercersburg, Pa., April 23, 1791. When twenty-three years of age he petitioned Lodge 43 (the lodge has no name) of Lancaster, Pa., and was elected and initiated Dec. 11, 1816, and both passed and raised on January 24, 1817.

He was elected Junior Warden Dec. 13, 1820; Master Dec. 23, 1822, and was installed March 12, 1823. He was appointed First District Deputy Grand Master for Lancaster, Lebanon and York Counties, Dec. 27, 1823.

May 20, 1826 he was exalted in Royal Arch Chapter No. 43 (also no name) of Lancaster. Thirty-two years later he was made a life member by his lodge. He delivered the address in the Masonic dedication of the statue of Washington, Washington Circle, Washington, D. C., Feb. 22, 1860. He died June 1, 1868, and was buried Masonically by his lodge.

Andrew Johnson, 17th President (1865-1868), was born at Raleigh, N. C., Dec. 29, 1808. He received the degrees in Greenville Lodge No. 119 at Greenville, Tenn., in 1851; is supposed to have been a Chapter Mason but name of Chapter and date of exaltation are unknown; was knighted in Nashville Commandery No. 1, Nashville, Tenn., July 26, 1859, and, the first President to become a Scottish Rite Mason, received those degrees in the White House June 20, 1867, from Benjamin B. French, 33° and A. T. C. Pierson, 33°, both active members of the Supreme Council, S. J.

He participated in five corner stone layings: the monument to Bro. Stephen A. Douglass, Chicago, Ill., Sept. 6, 1866; Masonic Temple, Baltimore, Md., Nov. 20, 1866; Masonic Temple, Boston, Mass., June 24, 1867; National Cemetery, Antietam, Md., Oct. 17, 1867, and Masonic Temple, Washington, D. C., May 20, 1868. To attend this ceremony he gave leave to all Masons in government service, and President Johnson marched on foot in the parade as a Master Mason.

At the cornerstone laying of the Baltimore Temple someone suggested that a chair be brought to the reviewing platform for him. Brother Johnson refused it, saying: "We all meet on the level."

He died July 31, 1875, and was buried with full Masonic honors by Greenville Lodge No. 119, R. W. G. C. Connor, Dep. Grand Master of Tennessee, conducting the services in the presence of four lodges and Coeur de Lion Commandery No. 9, of Knoxville, which performed the Templar service.

James Abram Garfield, 20th President (1881), was born in Orange, O., Nov. 19, 1831. He was initiated Nov. 19, 1861, in Magnolia Lodge No. 20, Columbus,

O. Passed two weeks later, he waited almost three years (due to military service) for his raising, Nov. 22, 1864, in Columbus Lodge No. 30, Columbus, O., by request of his Mother Lodge.

He dimitted Aug. 1, 1865, and joined Garrettsville Lodge No. 246, Garrettsville, O., Oct. 10, 1866, serving as Chaplain in 1868 and '69. On May 4, 1869, he became a charter member of Pentalpha Lodge No. 23, D. C. In Washington he was exalted in Columbia Chapter No. 1, April 18, 1866; received the Templar degrees, May 18, 1866, in Columbia Commandery No. 2, and the 14th Degree, Scottish Rite, Jan. 2, 1872. The degrees from the 6th to the 13th were communicated to him by Albert Pike, Sovereign Grand Commander of the Rite for the Southern Jurisdiction.

Hanselmann Commandery No. 16, Cincinnati, O., made him an Honorary Member July 19, 1881, after he was assassinated on July 2. He died Sept. 19, 1881. Columbia Commandery No. 2, D. C., escorted his remains to Cleveland, where he was buried in the presence of a large number of Commanderies and other Masonic bodies.

William McKinley, 25th President (1897-1901), was born at Niles, O., Jan. 29, 1843. He was made a Mason in Hiram Lodge No. 21, of Winchester, Va. Prior to being elected and initiated May 1, passed May 2 and raised May 3, 1865, as a lieutenant he was making a round in a hospital for Confederate wounded. Noticing that the regimental surgeon distributed gifts of tobacco and money to certain patients, he was told that these particular wounded Southerners were brother Masons. McKinley then expressed his desire to become a member of a Fraternity that promoted such sentiments between opposing armies.

He dimitted the same day he was raised, affiliating with Canton Lodge No. 60, of Canton, O., Aug. 21, 1867, only to become a charter member on June 2, 1869, of Eagle Lodge No. 431, of the same city, which afterwards changed its name to William McKinley Lodge No. 431.

He received the Royal Arch Degree in Canton Chapter, No. 84, Dec. 28, 1883; was made a Knight Templar in Canton Commandery No. 38, Dec. 23, 1884; elected a life member of Washington Commandery No. 1, D. C., Dec. 23, 1896, and became an Honorary Member of the Illinois Masonic Veteran Association, Oct. 26, 1898.

His Masonic activities include reviewing a parade of Knights Templar from the White House, May 6, 1897; a visit to his Mother Lodge in Winchester, Va., May 19, 1899; participation in the Masonic centennial observance of the death of Washington, Dec. 14, 1899; again reviewing a Knights Templar parade from the White House, Oct. 11, 1900, and attending a reception of California Commandery No. 1, in San Francisco, May 22, 1901. He died in Buffalo, N. Y., Sept. 14, 1901, following his assassination Sept. 6.

Theodore Roosevelt, 26th President (1901-1909), was born in New York City, Oct. 27, 1858. He was initiated Jan. 2, passed Mar. 27 and raised Apr. 24, 1901, in Matinecock Lodge No. 806, Oyster Bay, New York. Pentalpha Lodge No. 23, D. C., made him an Honorary Member Apr. 4, 1904, as did the Illinois Masonic Veteran Association in 1903.

Roosevelt's interest in the Fraternity was often ex-

pressed and his visits to lodges were not only in this country but abroad. Nov. 5, 1902, he attended the Grand Lodge of Pennsylvania celebration of Washington's initiation in Philadelphia; in Washington, D. C., Feb. 21, 1903, he honored the Masonic ceremonies of laying the cornerstone of the Army War College with his presence; May 26, 1903, he broke ground for a Masonic Temple at Spokane, Washington, April 14, 1906, he attended the Masonic cornerstone laying of the House of Representatives Office Building in Washington, D. C., where he delivered the address, presenting a bound copy of it to the Grand Master inscribed: "To Walter A. Brown, Esq., Grand Master of Masons, from Bro. Theodore Roosevelt," and June 8, 1907, he wore Masonic regalia and delivered an address at the laying of the cornerstone of the New Masonic Temple, Washington, D. C. He died in Oyster Bay, N. Y., Jan. 6, 1919.

William Howard Taft, 27th President (1909-1913), was born in Cincinnati, O., Sept. 15, 1857. Unique among Masonic Presidents he was made a Mason "at sight," at Cincinnati, O., Feb. 18, 1909, in an Emergent Lodge called together for the purpose. At five o'clock in the afternoon Grand Master Charles S. Hoskinson personally administered the obligations and esoteric instructions. That evening Taft witnessed the Master's degree conferred by Kilwinning Lodge No. 356, of Cincinnati, which elected him to membership Apr. 14, 1909.

Crescent Lodge No. 25, Cedar Rapids, Ia., elected him an Honorary Member June 5, 1918. On April 22, 1909, he visited Temple-Noyes Lodge No. 32, at Washington, of which his close friend and aide, Major Archie Butt, was a member and for whom, after the Titanic disaster, Temple-Noyes Lodge held an elaborate Memorial Service which Brother Taft attended as one of the chief mourners. He visited the famous American Union Lodge No. 1, at Marietta, O., June 15, 1910; Alexandria Washington Lodge No. 22, on Washington's birthday, 1911; May 9 of the same year he posed for a picture in Washington's Masonic regalia at the White House; May 13 he visited St. Johns Lodge No. 1, Newark, N. J., to help celebrate its 150th anniversary; on December 27, 1914, he addressed the Grand Lodge of Massachusetts, and on June 5, 1918, he spoke to Crescent Lodge No. 25, of Cedar Rapids, Ia. He died March 8, 1930.

Warren Gamaliel Harding, 29th President (1921-23), was born in Morrow County, O., Nov. 2, 1865. His interest in the order was of his mature years. He was initiated in Marion Lodge No. 70, Marion, O., June 28, 1901, when thirty-six years of age, but not passed until Aug. 13, 1920, nineteen years later. He was raised Aug. 27, 1920.

His three years as a Master Mason were short but crowded. Albert Pike Lodge No. 36, D. C., made him an Honorary Life Member and presented him with a gold membership card at the White House May 4, 1921; Marion Chapter No. 62, Marion, O., exalted him Jan. 13, 1921; Marion Council No. 22, elected him to the Cryptic Rite but he died before receiving it; Mar. 1, 1921, Marion Commandery No. 36, conferred on him the Red Cross, Malta and Templar Degrees; Jan. 5, 1921, he received the Scottish Rite Degrees

from the 4th to the 32nd in Columbus, O. The Supreme Council of the Northern Jurisdiction elected him to receive the 33° Sept. 22, 1921. The degree was to be given him a year later, but he could not attend on account of Mrs. Harding's illness. He died before the session of 1923.

* * *

By letters and personal conversation he evidenced much interest in his new relationships. He had agreed to review the Ascension Day parade of Knights Templar in Washington in 1921, but weather prevented. May 9, 1921, he reviewed a parade of Shriners and in the evening made an address at a ceremonial of Almas Temple, D. C. In 1923 he visited the Scottish Rite bodies in St. Augustine, Fla.; June 5 of the same year he delivered an address before the Imperial Council of the Shrine, Washington, D. C.; later, wearing his fez, he reviewed the parade, declaring it "the greatest spectacle I ever witnessed." In July, 1923, he officiated at the laying of the cornerstone of the Masonic Temple of Ketchikan Lodge No. 159, Alaska.

He died in San Francisco, Cal., Aug. 2, 1923, and after lying in state in the National Capitol, was buried in Marion, O., Aug. 10.

Franklin Delano Roosevelt, 32nd President (1933), was born at Hyde Park, New York, Jan. 30, 1882. He was initiated in Holland Lodge No. 8, New York City, Oct. 10, passed Nov. 14 and raised Nov. 28, 1911. He received the Scottish Rite degrees in Albany Feb. 28, 1929. He is a member of the Grotto (Poughkeepsie, N. Y.) and Tall Cedars (Warwick, N. Y.) He is "Right Worshipful" having been accredited the representative of the Grand Lodge of Georgia near the Grand Lodge of New York Sept. 22, 1930.

Stansbury Lodge No. 24, D. C., made him an Honorary Member Nov. 21, 1919, when he officiated at the Masonic laying of the cornerstone of its Temple.

He attended Architect Lodge No. 519, of New York City, Feb. 17, 1933, when he raised his son Elliott to the Sublime Degree and made an address in which he stressed the importance of Masonic principles to this Nation and his faith in the Americanism of the Ancient Craft.

Data which appears to be conclusive, although not direct evidence, that both Jefferson and Madison were members of the Craft was published in the *New Age* for October, 1932. It consists of references to the Masonic membership of both these presidents, found in newspapers, periodicals and histories of the Craft, of dates contemporaneous with their careers.

Masonic historians accept as proved, these facts which are based on documentary evidence. That Washington was made a Mason in Fredericksburg Lodge is proved by the minutes of that lodge; that he was charter Master of Alexandria Lodge is proved by the charter. But a vast body of Masonic fact is overwhelmingly attested by indirect evidence; few will read copies of a dozen Masonic and secular magazines and newspapers dated from 1828 to 1832 which refer to Jefferson as a Mason and doubt that the writers knew of that of which they wrote.

It may not yet be stated as a "proved fact" (that is, attested by documentary evidence of names, dates, lodges, places) that Jefferson and Madison were Masons, but the indirect evidence is all but conclusive.



Henry Knox, a Major General during the Revolutionary War and Secretary of War (1785-95), was born at Boston, July 25, 1750, and was a member of St. John's Regimental Lodge.

Joseph Habersham, U. S. Postmaster General under Presidents Washington, Adams and Jefferson, and a member of Solomon's Lodge No. 1, Savannah, Ga., was born in that city, July 28, 1751.

William Polk, Revolutionary officer and Grand Master of North Carolina (1799-1802), was born in Mecklenburg County, N. C., July 9, 1758.

Joshua Barney, Naval officer in the Revolution and the War of 1812, was born at Baltimore, July 6, 1759, and became a member of the Lodge of the Nine Sisters at Paris, France.

Robert Burns, poet laureate of Freemasonry, was initiated in Lodge of St. David, Tarbolton, Scotland, July 4, 1781. On July 27, 1784, he was elected Deputy Master of St. James Lodge, Tarbolton. His death occurred at Dumfries, Scotland, July 21, 1796.

Admiral John D. Sloat, who in 1846 hoisted the American flag at Monterey, Calif., taking possession of that state for the United States, was born at Sloatsburg, N. Y., July 26, 1781, and in 1800 became a member of St. Andrew's Lodge No. 3, New York City.

George M. Dallas, 11th U. S. Vice President (1845-49) and prior to that U. S. Senator from Pennsylvania, was born at Philadelphia, July 10, 1792, and became Grand Master of that state in 1835.

Gen. Otho H. Williams, Revolutionary officer who founded Williamsport, Md., was made a Mason in American Union Military Lodge at Roxbury, Mass., in 1776. His death occurred at Woodstock, Va., July 15, 1794.

Paul Revere, famous patriot, laid the cornerstone of the State House at Boston, July 4, 1795, as Grand Master of the Grand Lodge.

Edmund Burke, who in 1774 and 1775 made famous speeches in the British Parliament on American taxation and conciliation with America, died at Beaconsfield, Eng., July 7, 1797. He was a member of Jerusalem Lodge No. 44, Clerkenwell, London.

Oscar I. King of Sweden, and Grand Master of that country (1815-59), was born July 4, 1799, at Paris, France, and died July 8, 1859.

James Monroe, 5th U. S. President (1817-25) and prior to that Governor of Virginia, died in New York City, July 4, 1831. He was initiated in Williamsburg (Va.) Lodge No. 6 in 1775, while attending William and Mary College.

George B. Porter, 3rd Territorial Governor of Michigan (1831-34), died at Detroit, July 6, 1834. He was made a Mason in Lodge No. 43, Lancaster, Pa., in 1815.

Jonathan Jennings, Grand Master of Indiana (1823-24) and first Governor of that state, died near Charlestown, Ind., July 26, 1834.

John Marshall, 4th U. S. Chief Justice (1801-35) and Grand Master of Virginia (1793-95), died at Philadelphia, July 6, 1835.

Trevanion W. Hugo, who at the time of death in 1923 was Grand Chancellor of the Southern Supreme Council, was born in Cornwall, Eng., July 29, 1848.

Francis R. Shunk, Governor of Pennsylvania (1845-48) and member of Perseverance Lodge No. 21, Harrisburg, Pa., died in that city, July 30, 1848.

Rufus Choate, Attorney General of Massachusetts (1853) and prior to that U. S. Senator from that state, died at Halifax, N. S., July 13, 1859. He was a member of Jordan Lodge, Peabody, Mass.

Evelyn B. Baldwin, noted Arctic explorer, was born at Springfield, Mo., July 22, 1862, and in 1904 became a life member of the Scottish Rite in New York City.

Rear Admiral George W. Baird, who in 1896 was Grand Master of the District of Columbia, was initiated in Tolerancia Lodge No. 4, Lisbon, Portugal, July 23, 1867, receiving the Fellowcraft and Master Mason Degrees seven days later.

James A. Garfield, 20th U. S. President, was wounded by an assassin in Washington, D. C., July 2, 1881. On July 19, 1881, he was elected an honorary member of Hanselmann Commandery No. 16, K.T., Cincinnati, O.

H. Beerbohm Tree, celebrated English actor and member of Drury Lane Lodge No. 2127, London, died in that city July 2, 1917.

Sir Arthur Conan Doyle, famous author and physician, died at Windlesham, Sussex, Eng., July 7, 1930. He

was a member of Phoenix Lodge No. 257, Portsmouth, Eng.

On July 25, 1931, there passed away at the Masonic Home in Charlton, Mass., a fine old Craftsman, who because of his remarkable age was the subject of many articles in various magazines of the Fraternity—Leprelet M. Logee, aged 105 years, was this Mason.

LIVING BROTHERS

George W. Norris, U. S. Senator from Nebraska and a member of Sesostri Shrine Temple, Lincoln, Nebr., was born near Clyde, Ohio, July 11, 1861.

Henry Ford, a member of Palestine Lodge No. 357, Detroit, Mich., was born at Greenfield, Mich., July 30, 1863.

Charles H. Mayo, noted surgeon of Rochester, Minn., was born in that city, July 19, 1865 and is a member of the York Rite, Scottish Rite and Mystic Shrine.

Charles W. Tobey, U. S. Representative from New Hampshire and former Governor of that state, was born at Roxbury, Mass., July 22, 1880 and is a member of Souhegan Lodge No. 67, Greenville, N. H.

Doyle E. Carlton, former Governor of Florida, was born at Wauchula, Fla., July 6, 1886 and on July 7, 1911, was passed in Damascus Lodge No. 888, Chicago, Ill.

Paul V. McNutt, Governor of Indiana and former Commander-in-Chief of the American Legion, was born at Franklin, Ind., July 19, 1891, and is a Scottish Rite Mason of the Northern Jurisdiction.

Andrew D. Agnew, Acting Grand Master, Grand Encampment of Knights Templar, U. S. A., since 1932, was made a Mason in Kilbourn Lodge No. 3, Milwaukee, Wis., July 16, 1894.

Gen. Robert U. Patterson, Surgeon General U. S. A., affiliated with Aeacina Lodge No. 18, Washington, D. C., July 13, 1915.

The Prince of Wales was installed as Provincial Grand Master for Surrey, July 22, 1924.

The Duke of York was installed as Provincial Grand Master for Middlesex, July 30, 1924.

Charles H. Spilman was appointed Grand Secretary General of the Northern Supreme Council, July 27, 1926.

FATHER RAISES TWIN SONS

Mr. Z. V. Snipes, 32°, K.C.C.H., District Deputy Grand Master of the Grand Lodge of North Carolina, had the unique distinction of performing the ceremony of raising his twin sons to the sublime degree of master Mason. The event took place in Palmyra Lodge No. 147, Dunn, N. C., on June 19th in the presence of a notable assembly of members of the Craft. Such an occurrence is rare in the annals of Freemasonry.

RE-DEDICATION SERVICE

A re-obligation and re-dedication ceremony was held recently in lodges throughout the State of Wisconsin. It is reported that between 20,000 and 25,000 Masons were gathered about the altars. The attendance was marked by unusual enthusiasm. It is said that the greatest meeting was held in the Masonic Temple at Madison where the three lodges of that city united in the ceremony.

It happened that on the same date Madison bodies of the Scottish Rite, northern jurisdiction, were conferring the degrees on 165 candidates, the largest class in its history. These visiting Masons joined the local members at a meeting which assembled a half hour earlier than the regular scheduled meeting.

REMARKABLE ENGLISH
ACHIEVEMENT

The results of the 146th annual Festival for the Royal Masonic Institution for Girls, held in Royal Albert Hall, London, Eng., recently, were most gratifying. Despite the financial conditions, £193,899 7s. 9d. was donated for the support of that institution during the forthcoming year. This sum is second only to that collected at the 1927 festival, when the Prince of Wales, Provincial Grand Master for Surrey, was chairman, the total being £201,046 9s. 2d. The Earl of Derby, Past Grand Warden of the United Grand Lodge of England, and Provincial Grand Master for East Lancashire, was chairman of the festival for 1934.

Only four other festivals for the Girls' Institution produced a six-figure total: in 1919, £106,103; in 1925, £114,368; 1930, £138,953; 1932, £124,886. The Province of Kent created a record of £100,001 14s. 6d. in 1930, when Lord Cornwallis was chairman. That record was beaten in 1934, with a collection of £144,847 18s. 9d. by the Province of East Lancashire.

A unique event featured the remarkable results attained in East Lancashire Province, when over 2,000 Masons, dressed in their regalia, and led by Lord Derby and his deputy, Sir Alan

J. Sykes, were the participants in a special thanksgiving service in Manchester Cathedral April 22, 1934. Over 3,000 persons filled the main area of the church, and overflowed into the adjoining chapels.

Out of the 16,000 Masons of that province, 12,000 contributed an average of more than £12 each.

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the province, was effected on January 19, 1931. Volumes were written and spoken in this supreme festival effort. Hundreds of whist parties, dances, garden parties and other social functions featured the means of rolling up the greatest collection ever made in any one province in all England for a benevolent cause, and greater than the total collection of all the provinces in any year except 1927, when the Prince of Wales was chairman of the festival.

In commenting on the work done in East Lancashire Province, the *Freemason's Chronicle* says:

"A feature has been the ready co-operation of the wives of Freemasons in the establishment of the only Masonic secret in which they can share, and hundreds of brethren and ladies came up especially to see the girls themselves at the school at Clapham, and were very favorably struck with all they saw."

The results of this work in the Mother Country of Freemasonry should cause every laggard Mason in all the world to cease mumbling words of despair, brace up, and supported by a sense of pride and appreciation of what his fraternity stands for, go forward in a spirit of a renaissance in finer and nobler action, while the Craft is yet strong and in many parts of the world vigorous.

1000 TEMPLARS STAGE GREAT
PATRIOTIC DEMONSTRATION

In an impressive patriotic demonstration 4000 Knights Templar of Massachusetts and Rhode Island, at Concord, Mass., June 3, reaffirmed their loyalty to national unity and renewed their pledge to uphold and preserve the democracy with which Concord and its famous North bridge are synonymous.

Upward of 50,000 visitors, whose automobiles choked every traffic artery within and leading to this historic town, watched a colorful parade which included the decoration not only of the Minute Man statue at the bridge, but also of the graves of two British soldiers who fell in the battle of April 19, 1775.

Patriotic exercises at Emerson playground drew a gathering which crowded the spacious park. There the throng heard Right Eminent Sir William S. Hamilton, grand commander of the jurisdiction of Massachusetts and Rhode

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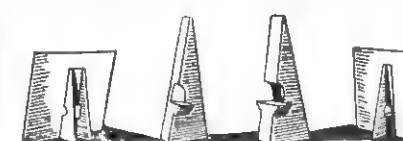
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Boston. His chief of staff was Capt. C. William Morrill of St. Bernard Commandery, Boston.

His staff was composed of Stewart A. Colpitts, Boston; Raymond W. Crombie, Newburyport; Charles A. Hammond, Springfield; Irving A. Green, Worcester; Harold S. Crocker, Brockton; Arthur H. Nourse, Gardner; James Keltie, Boston, and Walter Howe, Waltham, all past commanders of local commanderies; and John N. Ferguson of Boston and Harold Burr of Newton.

The majority of the 53 commanderies in the jurisdiction were represented. The delegations from Rhode Island were unusually large and commanderies in the western districts of Massachusetts were represented by many knights.

Visiting commanderies, outside the

jurisdiction, were Palestine of Rochester and St. Paul of Dover, N. H. Right Eminent Sir Ansel A. Packard, grand commander of the jurisdiction of Connecticut, marched with Grand Commander Hamilton.

As the parade, led by the Aleppo temple band, swung from the playground to start a march of three miles to the North bridge and the colonial battlefield, a squadron of national guard planes zoomed and circled overhead. Pilots were Capt. Stanley Peck, Lt. Henry B. Harris and Lt. John H. Sherburne, Jr.

The escort to the Knights was furnished by Co. H, 182d infantry, national guard, of Concord, and Battery A, 101st field artillery.

The official review by Gen. Fish and Grand Commander Hamilton and their guests took place at the playground, where the Aleppo Temple band, after displaying perfection in marching, provided music for the marchers.

TEMPLAR NOTES

MASSACHUSETTS AND RHODE ISLAND: Sovereign Grand Commander Melvin M. Johnson, A. A. S. R., N. M. J., speaking before the Grand Commandery of Massachusetts, said:

"In these days of what we call depression, when a great many of our members are speaking in regretful terms of our lost members, I must confess that I feel myself that what we are going through is not a serious and permanent detriment to the Masonic Fraternity in its various rites. Freemasonry went through a terrible struggle in the days of the anti-Masonic crusade, but it came out of the struggle purified. Then men who went through those days loyally were the men who had the traditions of Freemasonry in their hearts, and at the sacrifice of many things—of friends, of money, of position—they stood loyally by the fraternity; and when the fraternity emerged after those years of serious depression, it emerged purified and stronger than ever before."

* * * *

Grand Master Curtis Chipman, of the Grand Lodge, in speaking before the same Grand Commandery, said:

"I like to think there are other things in Masonry besides serious programs and undertakings of a heavier sort. I like to think that there is always room in Masonry for friendliness and brotherhood. The instincts of hospitality are in every heart, and the spirit of friendliness is being encouraged in a marked degree in every department of our institution. But I think Templarism presents a particularly delightful medium for maintaining that friendliness of contact. * * * I have emphasized the need of protecting the funds of our

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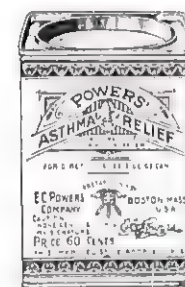
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lodges against irregularities. I can imagine no more unfortunate thing than a brother brought to the verge of temptation by adversity and by the late depression—not so happily ended. Bonding companies may set up the defense that a proper audit has not been made. I therefore urge public accountants, members of our fraternity, be called upon for auditing work, which they should gladly undertake as a duty they owe to their lodges."

UNUSUAL MASONIC RECORD

Alexander Fraser, the oldest Knight Commander of the Court of Honour in Nevada, died April 7, 1934. Though he lost his eyesight in a mine accident more than 40 years ago, he was a tireless worker in Masonic bodies up to the time of his death. Serving as Master of his lodge for several years, Mr. Fraser performed the ritualistic and floor work as perfectly as any one with unimpaired vision could possibly do, a fact which aroused the amazement and admiration of all Masons who witnessed it. He was proud of the fact that for a period of 54 years he had never missed the official visit to his lodge of the grand master. This venerable Mason's splendid record, surmounting physical handicaps of a serious nature, should encourage a greater and more pronounced sense of service by members of the Fraternity not only in Nevada but elsewhere.

CLANDESTINE GRAND LODGE DISSOLVED

The case of the State of Pennsylvania against sixteen members of Doric-Ionic Lodge No. 109, Pittsburgh, working under the jurisdiction of the "Independent Order of Free Masons" who were arrested on April 30th by the State Police while the lodge members were in the act of inducting three State Police and one local newspaper man into the order, was *nolle prosequed*.

Those arrested were charged with the unlawful use of insignia which in Pennsylvania is a misdemeanor. The case against the defendants was *nolle prosequed* after they agreed to dissolve and disband the spurious lodges they had formed in Pennsylvania. It is learned that all of the lodges organized under the jurisdiction of the spurious "Independent Order of Free Masons" have surrendered their charters and disbanded. Furthermore, the charter of the "Independent Order of Free Masons" has been vacated at Harrisburg by C. S. Edman, president, and Dr. James Earl Fleming, secretary.

The lodges disbanded were: Erie No. 119, Erie; Mt. Olivet No. 122, Tyrone; Victory No. 110, Uniontown; Portage No. 116, Portage; Eureka No. 103, Lancaster; Acacia No. 105, Lebanon;

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MASONRY TOO CHEAP?

One of the friendly criticisms, which our British brethren sometimes level at us in America, is that we make Masonry too cheap. The fact that there are three and a quarter million Masons in the United States, or about one in forty of our total population, seems almost unintelligible to them. The United Grand Lodge of England with its several thousand lodges in all parts of the world, has scarcely 10 per cent of the world's four million members of the Masonic fraternity.

It means much to be a Mason in Scotland, England, Ireland, and many other countries.

On the continent it is not customary for a Mason to wear Masonic insignia of any kind except on Masonic occasions. This same custom is fairly widespread throughout the jurisdiction of the English, Scottish, and Irish Grand Lodges.

But what about us in America?

Are we Masons in heart and in conduct, or are we Masons in name only?

Are we interested only in the wearing of a pin or other Masonic emblem, or is it our earnest and sincere desire to make a contribution to our Masonic institution, both financial and otherwise? True it is that these are serious times for all of us. But these are the times when the need is greatest.

Our Masonry costs us, so far as the Blue Lodge is concerned, about 50 cents per month, yet we grumble because we have to pay dues.

In our opinion, American Masonry needs a challenge with which it has not yet in our generation been presented. We do not mean anything of a spectacular nature, of course, but we do have in mind something of the nature of the anti-Masonic movement of a century ago.

It was persecution and opposition which caused a united Masonry in those days, even though many deserted the Craft.

It is the recognition of the fact that opposition of the most subtle character is facing us on all sides today, which will make us "rise to the occasion" and meet the challenge which is flung down to us by our foes.

Disintegrating forces are about us on every side, and, while our grand lodge law forbids the discussion of nations, politics, and religion within the walls

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of a Masonic lodge, yet this does not prevent us from making the dangers threatening our government, our institutions, and our social structure matters for serious concern by every lodge and grand lodge in the country.

Only when the rank and file of the Craft can be brought to realize their responsibility as American citizens and members of the Masonic fraternity simultaneously, will Masonry in America lose the semblance of "cheapness" with which we seem to our brethren across the water to be afflicted.

—Virginia Masonic Herald.

MASONIC COLLEGE REBUILT

The Masonic College building of Missouri which was destroyed by fire on August 20, 1932, has been rebuilt in replica by the City of Lexington on the old campus of six acres. Very fittingly the replica will be used as a shelter house and the campus as the city park.

The cornerstone of the college building was laid May 18, 1847, by Mr. George H. C. Melody, Acting Grand Master, assisted by the master of his lodge, Prof. J. W. Smith, who was also president of the college. The building was a three-story brick and stone structure 80 by 51 feet. The Greek front was supported by four tall columns decorated across the facade with the Masonic "G," sprigs of acacia and other appropriate Masonic symbols.

On July 11, 1848, the building was dedicated by Mr. Joseph Foster, Grand Master of Missouri. The college prospered until about 1854, when it began to fail, and in 1859 it was closed.

The building was used as federal headquarters and during the siege and battle of Lexington, September 12 to 20, 1861, it was scarred by shot and shell. After the war it was used for a while by the state for a military school. Turned back to the grand lodge in 1871, the property, including 6.46 acres, was conveyed to Marvin Female Institute. Later the Central College for Women occupied the premises until June, 1925, when a reversion clause in the deed was invoked replacing fee simple title in the grand lodge because of the failure to maintain a school thereon. By deed dated March 19, 1928, the grand lodge conveyed the property to the city of Lexington for use as a public park forever.

Mr. Hugh C. Rogers, city engineer, designed the half size replica of the building which was erected on the site of the old structure, and on April 20th a bronze cylinder containing the history of the old college and the historic incidents thereto was laid above the old cornerstone under the auspices of the Grand Lodge of Missouri, with a committee from Lexington Lodge No. 149, assisting.

A feature of the memorialization was the marking of the four corners of the old building with brick and stone pillars.

RHODE ISLAND GRAND LODGE

The 144th Annual Communication of the Grand Lodge of Rhode Island and Providence Plantations was held Monday, May 21.

The following seven Grand Masters of Masons were present: Charles B. Adams, Vermont; Francis P. Morton, New Jersey; Dr. William Moseley Brown, Virginia; Otto R. Heiligman, Pennsylvania; Curtis Chipman, Massachusetts; Harold W. T. Purnell, Delaware; and Clark D. Chapman, Maine.

The grand lodge was opened in ample form with music by an organ and orchestra. The grand master read his address in which he spoke of visiting each of the 43 lodges in the jurisdiction, and in addition, attending many meetings of Bodies of Knights Templar, Scottish Rite, Councils of Royal and Select Masters and Royal Arch Chapters—which may be called a perfect record. He recommended that the grand lodge provide for having made 50-year medals to be presented to those who had been in continuous membership for 50 years, and stated that there are 114 of these brethren under the jurisdiction of the grand lodge.

An appropriation was made for oil portraits of all past grand masters. Three paintings are to be executed each year, representing two of those who have presided in the past and the outgoing grand master until the pictures of all have been hung on the wall, and then only will a picture be made of the outgoing grand master.

The grand master reported the death of two very old past officers of the grand lodge—William Russell Green, past grand treasurer, who was nearly 98 years old, and James Ellery Hudson, 83 years of age. The latter had a remarkable Masonic record. He was the father of thirteen children, eight sons and five daughters. All eight of his sons are Masons and he had the pleasure and distinction of raising each one of them to the degree of Master Mason, and only a short time ago, presiding in the East and assisted by his eight sons and two sons-in-law, he conferred the Master Mason degree upon a grandson.

The grand master recommended that mutual relations of amity and exchange of representatives be accorded the grand lodges of Bahia and Parahyba, of Brazil.

It requires eleven years to pass through the chairs in the Grand Lodge of Rhode Island and Providence Plantations. The jurisdiction is divided

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into seven districts, and the grand master appoints a deputy in each district, the seventh being the last, and if everything goes well the next year he is appointed to the sixth district, and so on up to the first. Then he is elected junior warden and through the lines to grand master. So a brother really earns the honors that come to him through this long service.

At the conclusion of the business of the Grand Lodge the newly installed Grand Master presented the retiring Grand Master with a past grand master's jewel, and the latter presented the former with a grand master's apron.

A unique situation exists Masonically in Rhode Island, in that some of the Constituent Lodges are designated as F.&A.M., while others are A.F.&A.M. There does not seem to be any rivalry between them because of this difference. They hold firmly to their own and take great pride in the designation which they have.

The latest available figures show Rhode Island as having 43 lodges with a total of 18,445 members.

POLITICS AND MASONRY

"It is quite generally agreed that Freemasonry as an institution must refrain from political activities. Even those who maintain that unless Freemasonry takes part in the affairs of the world it is doomed to disintegration as a purposeless and impotent organization are seldom courageous enough to advocate direct political action on the part of the fraternity.

As to how far individual Masons and lodges may go in a political direction without being charged with violating the traditional divorcement of politics and Masonry there is a wide divergence of opinion and statute. Many, if not most, jurisdictions have specific regulations prohibiting efforts to use Masonry for the advancement of candidates for political office or for support or opposition to legislation by law-making units. However, as grand masters come and go their interpretations of written and traditional law show much variation.

One instance is that of the Grand Master of Ohio who vigorously condemned the action of a lodge, or its members, for sending out a postal card to a roster of Masons in the city extolling the merits of a brother who was a candidate for office. Then in outlining what may and may not be done in this connection he makes the following statement. "The practice of merely stating on the candidate's card that he is a member of a certain lodge, while not in good taste, has been used in practice and may be regarded as a description of the person rather than a Masonic appeal, and hence is not a violation of the code." As a rule the prac-

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tice of a candidate having campaign cards circulated which give the information that he is a member of a certain lodge is one of the first things prohibited.

In the *Masonic Tribune* of Seattle, Washington, we find editorial commendation of a 'civic night' at which all city officials who are Master Masons were guests of honor. As the event took place after the election had been decided it cannot be charged that it was an effort to help the candidates, but a politician is always looking ahead to the next election, and as it was suggested that this procedure should be made an annual affair, it ought to be quite helpful in a general way.

Paid advertising in behalf of political candidates in Masonic publications is strictly forbidden in some jurisdictions, while permitted in others. In some states political meetings may not be held in Masonic temples, no matter under what auspices such meetings are held, even though the temples are ordinarily available for general public use."—*Masonic Chronicle*.

CRITICISM SPREADING

"More and more frequently we find grand masters of one jurisdiction or another giving serious, critical attention in their annual reports to the subject of unrelated or extraneous organizations which restrict their membership to Masons or relatives of Masons. Several grand jurisdictions have already adopted measures interdicting Masons from sponsoring or becoming members of such organizations. It appears that the movement will spread and possibly become general.


Recently the jurisprudence committee of one of the largest states, in commenting on the grand master's criticism of these organizations, said:

"Your committee agrees with our Grand Master that the time has at last arrived when the Grand Lodge must carefully re-study its relations with all such bodies."

The grand master of another jurisdiction covered the subject, and among other things had the following to say:

"The Masonic barque is so covered with barnacles of extraneous societies that oftentimes one wonders whether the ship may land or whether it will sink. Societies and commercial associations, which, under ordinary circumstances, could scarcely pay expenses, limit their membership to Masonic families, or to Masons only, and immediately become successful businesses.

Last month the Grand Master of Kansas, in his annual report to his grand lodge, gave much space to the subject. Among other things, he said:



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"Our Grand Lodge recognizes nothing but the three degrees of Ancient Craft Masonry, although it has maintained friendly relations with the Chapter, Council, Commandery, and the Ancient and Accepted Scottish Rite ever since it was organized.

"It has no quarrel to pick with any other organization, society or club, yet at the same time, because of the continued and increasing drainage on the resources, time, energy and interest of the membership of our lodges, I feel that the time is at hand when our grand lodge must give this subject most careful thought. This pronouncement is not made on the spur of the moment, but it is made after having served a year as your grand master, and having been more or less closely in touch with the membership of this grand jurisdiction during the previous four years.

"The careless, indifferent manner in which the degrees are conferred, the hurly-burly, short-cut methods in evidence in some of our lodges, the lack of interest in the work, the non-attendance at communications of our lodges, the suspension for non-payment of dues—all these are largely attributable to the divided interests of the officers and members of our lodges.

"When the time comes that our members, either voluntarily or through proper legislation by our grand lodge, divorce themselves from these various organizations predicated their membership on Ancient Craft Masonry, and the grand lodge makes it unlawful for a Mason to become a member thereof—when the time, money and interest of our membership is not divided among half a dozen or more organizations—interest in our lodges will again be evidenced and the officers will not be placed in the embarrassing and humiliating situation of opening lodge with scarcely a sufficient number present to fill the offices, and Ancient Craft Masonry will come into its own."

With much of the reasoning of the above, we are in hearty accord. No one can dispute that divided allegiance makes for luke-warm loyalty. Nor can any deny that spreading a personal interest over three or four or more organizations tends to thin and weaken it, rather than to intensify or solidify it.

We have all met the man who confesses to having taken the three symbolic degrees in Masonry only because of a mistaken desire to reach some other body which requires those degrees as a pre requisite. No one but will confess such a procedure is all wrong, and we have no doubt that some drastic action will be taken by our grand lodges



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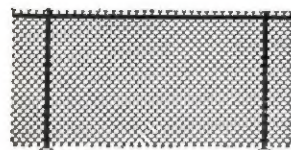
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sooner or later. Freemasonry is too old and staunch a ship to ever be scuttled by a lot of barnacles that have attached themselves to its hull.—*Masonic Tidings*.

MASONIC NOTES

Hon. Fiorello H. LaGuardia, Mayor of New York City, appointed Mr. Henry C. Turner as a member of the New York state board of education. The latter succeeds Mr. Christopher C. Mollenhauer, Past Grand Master of the Grand Lodge of New York. Mr. Turner has served three grand masters of New York as judge advocate.

The Board of General Purposes, United Grand Lodge of England, after considering a charge that a certain member of the Masonic Fraternity of that country had attended a meeting of the irregular body known as "Co-Masons," recommended to the United Grand Lodge that he be expelled from the Craft. The grand lodge unanimously affirmed the recommendation at its recent June quarterly meeting.

On November 14, 1933, August Swanson, 32°, K.C.C.H., initiated his son Gustav, age eighteen, in Lodge Star in the East No. 640, Yokohoma, Japan, and later raised him to the sublime degree of master Mason. This lodge is Mr. Swanson's mother lodge, the charter of which was obtained from the Grand Lodge of Scotland in 1879. Though twenty-one is the age when candidates usually become Masons, young Swanson was initiated under the privilege granted master Masons under the Scottish jurisdiction to allow their sons who have reached age eighteen to become master Masons under the name of a "Lewis."

Mr. August Swanson was master of his lodge in 1912 and since then has been tyler of his lodge and the Scottish Rite bodies at Yokohoma, Japan.

John B. Thomas, resident of Washington, D. C. for many years, died recently in that city at the age of 98. He was a member of Potomac Lodge No. 5, F.A.A.M., Washington, for more than 67 years and master of that lodge in the 80's. Mr. Thomas was also a member of both the York and Scottish Rites. During the Civil War he was in the quartermaster's division of the Union Army. For many years he was connected with the manufacture of paper.

Henry C. Butler, resident of the Eastern Star Home at Greensboro, N. C., and who was corresponding secretary of that institution from 1914 to 1918, and then superintendent until 1930, when he was made superintendent emeritus, is in his 95th year of age.

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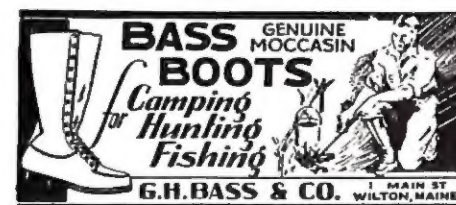
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A Mason for more than 65 years, Mr. Butler was master of Raleigh Lodge No. 500, high priest of Raleigh Chapter No. 10, master of Enoch Council No. 5, at Raleigh, and grand master of the Grand Council in 1913. A life member of the above bodies, he is also in Ivanhoe Commandery No. 8, Lodge of Perfection, Greensboro, Chapter No. 14, Order of Eastern Star, and Gate City Shrine.

Samuel Goldnamer, for 73 years a member of Morrison Lodge No. 76, Elizabethtown, Ky., died at his residence in that town March 26, 1934, at the age of 94. He was born in Bavaria, Germany, and came to this country with his parents at the age of 14. He was twice master of his lodge.

In 1931, when he had been 70 years a master Mason, a banquet was given in his honor at which all the grand lodge officers and some of the past grand officers were present. Mr. Goldnamer was active in business until his last illness.

The committee on foreign correspondence, of the Grand Lodge of New York, recommended full recognition of the grand lodges of Rio de Janeiro, Parahyba and Bahia, in Brazil. Applications of the Grand Lodge of Sao Paulo and the Grand Orient of Amazonas and Acre, also in Brazil, were recommended to be deferred pending further information, but with privileges of intervisitation and affiliation. As to the three grand lodges in Brazil, Para, Minaes Geraes and Ceara, the committee recommended temporary recognition with intervisitation and affiliation.

The committee on jurisprudence, to which the proposals were referred, endorsed them and they were accordingly adopted by the grand lodge.

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'A man's enemies are those of his own household,' and the three million Masons in our midst should resolve themselves into three million minute-men to repel the enemies of true Americanism. Masonic politicians are no better than any other form of politician, but being "of our own household," are therefore the more dangerous."—Cyrus Field Willard, Secretary *Philathetes Society*.

The other day I thought I would go over and visit my lodge. I hadn't been there for a long time due to the press of other matters, and I had been reminded many times by my brethren that I ought to come over once in a while and fraternize. On this particular day they had five thirds to confer and opened up in the afternoon with a view to getting this work out of the way. Supper was served at six o'clock, which was expected to attract a large number of the Craft, so I decided to go over. I arrived about 4:30 in the afternoon and slipped in the back way because the lodge was working and that was the only way to get in.

They were, of course, working on the second section of the third degree. Apparently everybody was in a hurry. The participants ran around the lodge room as fast as they could go. Everybody talked rapidly. Nobody paid any attention to expression. Certain movements established by the grand lodge were observed and everybody ran through their particular part as fast as possible. This out of the way, it was announced that the first section of the third degree would then be conferred.

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knocked at the door. Again, it was the same hurry and rush. Everybody moved on the floor as fast as their legs could carry them and the voice drolled out the words with equal rapidity. It was necessary to hurry, so they said, because they wanted to get through by supper time. Now Masons are often abused because they do not attend the meetings of their lodges and I want to be frank enough to say that I wouldn't sit through another performance such as I observed. I wouldn't waste my time by giving encouragement to another performance such as I saw.

I am not offering any particular criticism to anybody. It may have been necessary for the officers to rush the work through in order to get it done, but it occurs to me that right here is one reason why more Masons do not attend the meetings of their lodges. I have always stood for collective work in Masonry, and have never had any occasion to alter the opinion that I have always held in regard to this important subject. I believe and still believe that one degree properly conferred with due attention to impressing upon the candidate the meaning of it all, is far better than one hundred degrees conferred in the manner which I have above described.

In one of the grand jurisdictions of the world a rather unusual thing happened last year. One of its lodges sought to have an entertainment at which ladies were to be present, and in order to make things as interesting as possible for all concerned, the committee found a billygoat and introduced him into the lodge room. When the company had assembled, the billygoat with due pomp and ceremony was introduced and paraded around in the presence of all, and the idea was given out that the goat performed a very important work in the lodge, and there was other funny business in which Mr. Goat played an interesting role.

Somebody reported the affair to the grand master who made a due investigation of the circumstances and decided that a very serious affront had been made to the institution of Freemasonry. The result was that the Master who was largely responsible for the affair was deposed from office, and because the brethren took an undue interest in the goat episode, the functions of the lodge were suspended. It is pleasing to know that there is one jurisdiction where Masonry is regarded seriously. This ought to be a good lesson for Masons in that particular jurisdiction and it ought to be a good lesson for Masons everywhere. Whenever the solemn ceremonies of the fraternity are degraded as they were in the above case, it is apparent that the offices of the Craft are

with the wrong set of individuals, and that due correction must be immediately made. Years ago secret societies were looked upon with a great deal of suspicion. No one took them seriously.

It was always supposed that behind closed doors there was a whole lot of foolishness and goat business. It has taken Freemasonry a good many years to impress the world with its seriousness and that it is a vital factor in the moral and social life of man. There is no place in Masonry for anything silly and those Masons who make light of it in public not only show their utter ignorance of Masonic ethics, but should be brought to discipline exactly as was done in the case above cited.—Impressions By The Way, by DELMAR D. DARRAH in *The Masonic News*.

WORLD PEACE SOUGHT

The Carnegie Endowment for International Peace announces a broad study of the 150 years of peaceful relations between the United States and Canada in quest of a criterion for peace among the nations of the world. The project, which has been under way for two years, will cover the economic, social and political contacts between the two nations. About 200 individual subjects under these and other heads will be presented in the survey.

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"Thas good."
"Not so good—holds on it tight."
"Thas bad."
"Not so bad—owns a big house."
"Thas good."
"Not so good—it burnt down last night."
"Thas bad."
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"Thas good."
"Yes, thas good."

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